

THE
Nonconformist.

"THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION."

VOL. XXII.—NEW SERIES, No. 861.]

LONDON: WEDNESDAY, APRIL 30, 1862.

PRICE } With a Supplement { UNSTAMPED .. 6s.
STAMPED 6d.

THE TRIENNIAL CONFERENCE of the SOCIETY for the LIBERATION of RELIGION from STATE PATRONAGE and CONTROL, will be held in London on

Tuesday and Wednesday, the 6th and 7th of May.

It is not necessary that either the Delegates, or the parties appointing them, should have been previously connected with the Society; the only qualification required being an implied concurrence in the Society's objects, and in the propriety of organised effort to obtain for them legislative sanction.

Individuals desirous of promoting the appointment of Delegates are requested to apply for the requisite information without delay.

J. CARVELL WILLIAMS, Secretary.
2, Serjeants'-inn, Fleet-street, London.

BICENTENARY LECTURE.

The THIRD LECTURE of the COURSE announced by the Central United Bartholomew Committee will be delivered at WILLIS'S ROOMS, KING-STREET, ST. JAMES'S, on

Tuesday, May 6,

BY THE

Rev. R. W. DALE, M.A., of Birmingham.

Subject: "Nonconformity in 1602 and in 1862."

Chairman: Sir S. MORTON PETO, Bart., M.P.

The Chair will be taken at Seven o'clock.

Cards of Admission (Free), will be forwarded on application to the Secretary, at the Office of the Committee, 10, Broad-street-buildings, and may also be had of Messrs. Nisbet and Co., 21, Berners-street; Messrs. Mead and Powell, 73, Cheapside; Mr. Wm. Freeman, 102, Fleet-street; Mr. Elliot Stock, 62, Paternoster-row; Mr. Gooch, 55, King William-street; and at the doors on the evening of the Lecture.

Tickets for Reserved Seats, Five Shillings each, may be obtained at the same place.

THE ANNUAL SOIREE of the SOCIETY for the LIBERATION of RELIGION from STATE PATRONAGE and CONTROL will be held on

Wednesday Evening, the 7th of May,

At the WHITTINGTON CLUB, ARUNDEL-ST., STRAND.

TEA AT SIX.

CHARLES ROBERTSON, Esq., of Liverpool, will preside; and Addresses will be delivered by PETER TAYLOR, Esq., M.P.; Rev. R. W. DALE, of Birmingham; Rev. J. GRAHAM, of Craven Chapel; Rev. J. KILBY JONES, of Tonbridge Chapel, and other gentlemen.

CARDS of Admission, 1s. 6d.; or Double, 2s. 6d.; may be had of Messrs. Mead and Powell, Cheapside; Mr. Stock, 62, Paternoster-row; Mr. Freeman, 102, Fleet-street; Mr. Gooch, 55, King William-street, City; Barnard and Son, 339, Oxford-street; Mr. Stow, 4, Camberwell-green; Mr. Brown, 27, Aldgate; Mr. Symonds, 82, Goswell-road; and at the Society's Offices.

J. CARVELL WILLIAMS, Secretary.

2, Serjeants'-inn, Fleet-street.

THE MIALI TESTIMONIAL.

This Testimonial will be Presented to EDWARD MIALI, Esq., at a SOIREE to be held on

Thursday, May 8th,

at FREEMASONS' HALL, GREAT QUEEN-STREET, LINCOLN'S-INN-FIELDS.

Mr. Sheriff COCKERELL in the Chair.

John Bright, Esq., M.P.; George Haddfield, Esq., M.P.; Edward Baines, Esq., M.P.; Frank Crossley, Esq., M.P.; James Stansfeld, Esq., M.P.; P. A. Taylor, Esq., M.P.; the Rev. Dr. Halley, of New College; the Rev. J. Howard Hinton, M.A.; Samuel Morley, Esq.; J. J. Colman, Esq., of Norwich; Thomas Barnes, Esq., M.P., and other gentlemen, have promised to be present.

Tea and Coffee at Six precisely.

Tickets (2s. each) may be had of the Secretary, 14, Cornhill (Office 25); Messrs. Mead and Powell, 73, Cheapside; and of Mr. Freeman, 102, Fleet-street.

MIDNIGHT MEETING MOVEMENT.

The SECOND ANNUAL MEETING of this Institution will be held (D.V.) on MONDAY EVENING, May 5, at Seven o'clock, in FREEMASONS' HALL.

Tickets for the Tea, 1s. 6d. each; or for the Meeting (free), either for Ladies or Gentlemen, may be had at the Office, 27, Red Lion-square.

SUBSCRIPTIONS are solicited to enable the promoters to continue the Midnight Meetings, and will be thankfully received by the Treasurer, Lieut.-Col. John Worthy, 12, Westbourne-park.

EVANGELICAL CONTINENTAL SOCIETY.

HELP is earnestly needed on behalf of the FRENCH INDEPENDENTS. They enjoy greater freedom, the people have been aroused by recent political events, and labourers are waiting to go forth. Funds are lacking. Contributions will be thankfully received.

J. CROSSLEY, Treasurer.
J. SHEDLOCK, Secretary.

7, Blomfield-street, E.C.

EVANGELICAL CONTINENTAL SOCIETY.

The ANNUAL MEETING will be held in the LOWER ROOM, EXETER HALL, on THURSDAY, May 16, M. E. de Pressensé, of Paris; M. de Faye, of Lyons; and M. Nuet, of Brussels, will attend as Deputies from the Continent.

S. MORLEY, Esq., Chairman.

NATIONAL REFORM CONFERENCE.

A CONFERENCE of Delegates and Friends of Parliamentary Reform will take place at the WHITTINGTON CLUB, ARUNDEL-STREET, STRAND, LONDON, on TUESDAY and WEDNESDAY, May 20 and 21.

GEORGE WILSON, Esq., in the Chair.

The appointment of Delegates to be sent to Mr. William Hickes, 19, Dickinson's-yard, Leeds, by whom delegates' tickets will be supplied.

WM. ELLIS, Chairman.
WM. HICKES, } Secretaries.
JOHN GEVES, }

Leeds, April 28, 1862.

THE VOTE BY BALLOT.

The Motion for leave to bring in a Bill to establish the Vote by Ballot will be made in the House of Commons shortly after the Easter recess. The Friends of the Ballot in the constituencies are earnestly solicited at once to take steps to secure the attendance of members favourable to the Ballot.

SUBSCRIPTIONS in aid of the Ballot Society may be forwarded to the Bankers, Messrs. Prescott, Grote, and Co., Threadneedle-street, London, E.C.; or to the undersigned, at the Office, 5, Guildhall Chambers, Basinghall-street, London, E.C.

J. F. BONTEMS, Honorary Secretary.

SUBSCRIPTIONS RECENTLY RECEIVED.

	£	s.	d.
Wm. Hargreaves, Esq.	20 0 0
S. Morley, Esq.	10 10 0
Wm. Leaf, Esq.	10 10 0
Joseph Causton, Esq.	10 10 0
T. B. Potter, Esq.	10 0 0
Western Wood, Esq., M.P.	5 5 0
George Thomas, Esq.	5 0 0
James Ross, Esq.	5 0 0
Fortescue Harrison, Esq.	5 5 0
W. Man, jun., Esq.	5 0 0
Edward Alexander, jun., Esq.	3 0 0
W. J. Etches, Esq.	5 0 0
Sir C. E. Douglas, Esq., M.P.	3 0 0
Andrew Luk, Esq.	3 3 0
Edmund Potter, Esq., M.P.	3 3 0
Jeremiah Colman, Esq.	3 3 0
Messrs. Sterry and Sterry..	2 2 0
C. H. Elt, Esq.	2 2 0
James Kershaw, Esq., M.P.	2 0 0
Sir J. Watts	1 1 0
John Bright, Esq., M.P.	1 1 0

CRAVEN CHAPEL, MARSHALL-STREET, GOLDEN-SQUARE.—This Chapel having been closed for repairs, will be RE-OPENED for DIVINE WORSHIP on SUNDAY NEXT, May 4, when the Rev. JOHN GRAHAM will preach in the Morning at Eleven o'clock, and in the Evening at half-past Six o'clock.

COLLECTIONS will be made towards defraying the cost of the repairs.

CENTRAL UNITED BARTHOLOMEW COMMITTEE OF EVANGELICAL NONCONFORMISTS.

The Committee beg to announce that they have a Series of Eleven Historical Tracts in preparation, the first of which is already published; and that they have now in the press a volume containing all the Public Documents—from the Declaration of Breda to the Act of Toleration—which relate to the Settlement of the Church of England by the Act of Uniformity in 1662. This volume they hope to issue early next month.

THE LECTURES now being given at WILLIS'S ROOMS will be published immediately after delivery. The Second Lecture, by the Rev. A. M'Laren, B.A., "Fidelity to Conscience," will be out in a day or two.

The Committee earnestly solicit Subscriptions towards defraying the expenses connected with the delivery of the Lectures and the publication of the Volume and Tracts. Among the Contributions already promised are the following:—

	£	s.	d.
Sir S. M. Peto, Bart, M.P., London	100 0 0
Samuel Morley, Esq.	100 0 0
J. E. Mathieson, Esq.	100 0 0
W. Edwards, Esq.	100 0 0
J. J. Colman, Esq., Norwich	52 10 0
John Crossley, Esq., Halifax	50 0 0
Henry Kelsall, Esq., Rochdale..	50 0 0
J. Leese, Esq., Manchester	50 0 0
Titus Salt, Esq., Bradford	50 0 0
Hugh Mason, Esq., Ashton-under-Lyne	25 0 0
W. D. Willis, Esq., Bristol	20 0 0
Edward Swaine, Esq., London	10 10 0
J. L. Benham, Esq.	10 10 0
Miss Edwards, London	10 10 0
Miss E. Edwards	10 10 0
G. T. Kemp, Esq., Rochdale	10 0 0
W. Hinmors, Esq., Farnworth	10 0 0
Handel Cosham, Esq., Bristol	5 5 0
Thos. Mann, Esq., Sydenham	5 5 0

Drafts and cheques to be crossed to Messrs. Fuller, Banbury, and Co., 77, Lombard-street, E.C. Post office Orders made payable to Samuel Cox, 10, Broad-street-buildings, to whom all remittances are to be sent.

TREASURER—Sir S. MORTON PETO, Bart, M.P.
SECRETARY—SAMUEL COX.
10, Broad-street-buildings.

PUBLICATIONS ALREADY ISSUED:—

1. Objects and Plans of the Central United Bartholomew Committee. Price 8s. per 100.
2. A Summary of the Public Proceedings which Issued in the Act of Uniformity. 32 pp. Price 2d. each.
3. The First Protest; or, The Father of English Nonconformity. Price 2d.
4. The Story of the Ejection. A Lecture by the Rev. Dr. M'Crie. Price 3d.

THE SIXTY-THIRD ANNIVERSARY

OF THE
RELIGIOUS TRACT SOCIETY.

The Committee have much pleasure in announcing the following Arrangements for the Sixty-third Anniversary:—

WEDNESDAY EVENING, MAY 7, 1862.

A SERMON will be preached at the Parish Church of ST. MARY-LE-BOW, CHEAPSIDE, by the Right Rev. the LORD BISHOP of RIFON. Divine Service to commence at Seven o'clock.

THURSDAY EVENING, MAY 8,

A SERMON will be preached at SURREY CHAPEL, by the Rev. A. RALEIGH, A.M., of Canonbury. Divine Service to commence at Seven o'clock.

FRIDAY EVENING, MAY 9.

The PUBLIC MEETING will be held at EXETER HALL. The Chair will be taken at half-past six o'clock by the Right Hon. Lord RADSTOCK. The Rev. Hugh Stowell, of Manchester; Rev. Dr. Tidman, Foreign Secretary of the London Missionary Society; Rev. J. Owen, of St. Jude's, Chelsea; the Rev. Francis Tucker, B.A., of Camden-road Chapel; and the Rev. J. Leighton, A.M., Rector of Blispham, Lancashire, late Secretary of the Tract and Book Society for Northern India, have kindly consented to take part in the proceedings.

Collections will be taken at each of the Services, and at the Public Meeting. Tickets for the Annual Meeting may be had at the Depositories, 55, Paternoster-row, 65, St. Paul's-churchyard, and 164, Piccadilly.

ANNIVERSARY SERVICES of the
SYSTEMATIC BENEFICENCE SOCIETY.

PRESIDENT.

Right Hon. the Earl of CARLISLE, K.G., &c., &c.

SERMONS on SUNDAY MORNING, May 11, at Eleven o'clock

In St. Saviour's Church (the Rev. W. Niven's), Chelsea, by

Rev. G. T. Fox, M.A., Durham.

In Crown Court, Covent-garden, by the Rev. John Cumming,

D.D.

In Welsh House Chapel, London-bridge, by Rev. T. Binney.

In Wesleyan Chapel, Baywater, by Rev. W. Arthur, M.A.

In Baptist Chapel, Regent's-park, by Rev. W. Landels.

In Craven Chapel, Soho, by Rev. Robert G. Cather, LL.D.

Also on same EVENING, at half-past Six o'clock.

In Scotch Church, Regent-square, by Rev. James Hamilton,

D.D.

In Methodist New Connexion Chapel, Lorimore-street, by

Rev. W. Cooke, D.D.

The ANNUAL CONFERENCE on Systematic Beneficence

at FREEMASONS' HALL, on MONDAY, at Eleven o'clock a.m.

SAMUEL GURNEY, Esq., M.P., has kindly consented to pre-

sides.

A SERMON on WEEKLY OFFERINGS to CHRIST will

(D.V.) be preached in GREAT QUEEN-STREET CHAPEL,

LINCOLN'S-INN FIELDS, by the Rev. ROBT. G. CATHER,

LL.D., M.R.I.A., on TUESDAY AFTERNOON, at Three o'clock.

The PUBLIC MEETING in EXETER HALL, on Tuesday

EVENING, May 13, WILBRAHAM TAYLOR, Esq., will take

the Chair at Seven o'clock precisely.

Addresses will be delivered by Gentlemen of all Denomina-

tions at the meetings.

Collections will be made after the Conference, the Sermon

on Tuesday, and the Public Meeting.

Tickets may be obtained after Sunday, May 4, at the Office,

7, Adam-street, Strand; or at the Religious Tract Society; and

Messrs. Nisbet and Co., Berners-street; Messrs. Hatchard,

Piccadilly; Seeleys, Fleet-street; Trusdell, Ave Maria-lane;

Ward and Co., Paternoster-row; Rev. J. Mason, Paternoster-

row; and J. Stevenson, Paternoster-row.

A FEW DIAL SHARES for SALE.

Address, "Letter-box," Abbottsley-road, St. Neots.

MR. and MRS. GERMAN REED, with

Mr. JOHN PARRY, will give their New Entertainment,

"THE FAMILY LEGEND," by Tom Taylor, Esq.,

and Mr. John Parry's Musical Narrative of THE COLLEEN

BAWN, Every Evening (except Saturday), at Eight; Tuesday,

Thursday, and Saturday afternoons at Three. ROYAL

GALLERY of ILLUSTRATION, 14, Regent-street; Unre-

served Seats, 1s. and 2s.; Stalls, 3s.; Stall (spring) Chairs, 6s.

Secured in Advance at the Gallery (without fee), and at Messrs.

Cramer, Beale, and Co.'s, 201, Regent-street.

NOTICE.—During the Easter Holidays, an extra morning

performance will be given every Tuesday, at Three o'clock.

GRIMWADE, RIDLEY, and Co., Chemists

and Druggists, Ipswich, have a VACANCY for an

APPRENTICE.

TO DRAPERS.—WANTED, by a YOUNG

LADY, acquainted with the Drapery Business, a

SITUATION as IMPROVER. Satisfactory references.

Address, Z., 18, Almond-place, Rochester.

TO DRAPERS' ASSISTANTS.—WANTED,

a pious, industrious YOUNG MAN. One who has been

used to a country trade. A Dissenter preferred.

Apply, stating salary, age, and reference, to Mr. G. H.

Smith, Worthing.

RIBBON and FANCY BUYER WANTED.

—I, and W. Jeffery and Co., Compton House, Liver-

pool, have a VACANCY for a respectable and thorough

business MAN as BUYER for the above Departments. Apply

personally, or by letter. None need make application

those whose references are unexceptionable.

A YOUNG LADY, who has had several

years' experience in the GENERAL and FANCY

STATIONERY BUSINESS, wishes for a RE-ENGAGE-

MENT. Respectable references.

Address, W. C., 19, Market-street, Leicester.



WANTED, by a respectable YOUNG MAN, a SITUATION in the GENERAL and FURNISHING IRONMONGERY. Has had several years' experience in the trade, and can give unexceptionable references.
Address, X. Y. Z., Post-office, Banbury.

SUPERINTENDENT WANTED.—J. and W. Jeffery and Co., Compton House, Liverpool, have a VACANCY for a Gentleman of thorough business habits as SHOPWALKER. He must be able to produce testimonials of the highest order for character and efficiency.
Apply personally, or by letter.

NONCONFORMIST.—WANTED, the following Numbers in 1857:—
January 7th, 14th, and July 8th.
Address, T. R., 18, Bouverie-street, E.C.

THE MIALI TESTIMONIAL FUND.

CHAIRMAN.
JOHN CROSSLEY, Esq., Halifax.
TREASURER.
G. J. COCKERELL, Esq., Sheriff of London and Middlesex.
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W. Baines, Esq., Leicester.
A. T. Bowser, Esq., London.
J. J. Colman, Esq., Norwich.
Joseph Cooper, Esq., London.
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HON. SECRETARIES.
STAFFORD ALLEN, Esq., London.
JOHN COOK, Jun., Esq., London.
WM. HEATON, Esq. (Editor of the *Freeman*), London.
Remittances to be made payable to "Geo. J. COCKERELL, Esq., Treasurer," crossed to Messrs. Smith, Payne and Smiths, Bankers, London, E.C. Attendance daily at No. 14, Cornhill (Office 25).

Amount already Advertised, £4,318 16s. 6d.

	£	s.	d.
J. A. Partridge, Esq., Birmingham	5	5	0
Sir J. Paxton, Bart., M.P.	5	0	0
Jonas Sugden, Brothers, Keighley	5	0	0
J. Eastly, Esq., London	2	2	0
Robert Paddy, Esq., Leicester	2	2	0
R. F. Potter, Esq., 25, Newgate-street	2	2	0
Messrs J. and H. Robinson, Lewisham	2	2	0
S. Watmuff, Esq., Bradford	2	2	0
John Ellis, Esq., Leicester	2	0	0
John Edwards, Esq., London	2	0	0
— Morton, Esq., Lightcliffe	2	0	0
J. Allingham, Esq., London	1	1	0
"A. B., Northampton"	1	1	0
W. Belding, Esq., Norwich	1	1	0
J. Boyd, Esq., Castle Carey	1	1	0
R. Birkin, Esq., Nottingham	1	1	0
H. Burn, Esq., Morpeth	1	1	0
J. Belsey, Esq., Bramstone	1	1	0
S. Baines, Esq., Bradford	1	1	0
W. Cook, Esq., Gainsborough	1	1	0
Miss Dixie, Pelican House, Peckham	1	1	0
A. Eccles, Esq., Liverpool	1	1	0
H. Foster, Esq., Great Totham	1	1	0
W. R. Rickett, Esq., Hackney	1	1	0
S. Pigg, Esq., Norwich	1	1	0
J. S. Oliver, Esq., Edinburgh	1	1	0
Rev. S. Manning, Frome	1	1	0
G. Offer, jun., Esq., Sydenham	1	1	0
E. Polkinghorne, Esq., Plymouth	1	1	0
Miss S. A. Smith, Pelican House, Peckham	1	1	0
G. Leach, Esq., Bradford	1	1	0
A. Priestman, Esq., Bradford	1	1	0
J. Priestman, jun., Esq., Bradford	1	1	0
A. Friend at Croydon	1	1	0
W. Bolton, Esq., Leicester	1	0	0
W. Green, Esq., Coal Exchange	1	0	0
J. Hind, Esq., Beverley	1	0	0
W. D. Harris, Esq., London	1	0	0
Thomas Jones, Esq., Newport, Monmouthshire	1	0	0
Rev. J. Kennedy, A.M., London	1	0	0
Mrs. H. Toller, Market Harborough	1	0	0
C. Turner, Esq., Bradford	1	0	0
R. Tillyard, Esq., Norwich	1	0	0
Caleb Wincott, Esq., Plymouth	1	0	0
John Wincott, Esq., Plymouth	1	0	0
A. Whibley, Esq., Gainsborough	1	0	0
A. Whibley, Esq., Gravesend	1	0	0
Smaller Sums	8	10	6

* The presentation of the Testimonial will take place at Freemasons' Hall, on Thursday, May 8th. It is, therefore, earnestly requested that further Contributions may be addressed, not later than the 30th of April, to Geo. J. Cockerell, Esq. (Treasurer), No. 14, Cornhill (Office 25), E.C., to whom Cheques and Orders should be made payable, crossed to Smith, Payne, and Smiths, Bankers, London.

PARALYSIS and EPILEPSY.—Legacies,

Donations, and Subscriptions, are earnestly solicited, to extend the operations of the NATIONAL HOSPITAL, Queen-square, Bloomsbury.

The public are respectfully reminded that epileptics are denied admission into general hospitals, orphan asylums, or even convalescent institutions. They too frequently end their days in the workhouse, or help to crowd our lunatic asylums.

On the sufferings of the paralysed poor it is needless to dwell. Upwards of 3,000 patients have been brought under treatment.

The Viscount Raynham, M.P., Treasurer.
Bankers—Messrs. Coutts, Strand; the Union, City.

By order, E. H. CHANDLER, Hon. Sec.
GEORGE REID, Secretary.

TEETH.—EDWARD MILES, THE CITY

SURGEON-DENTIST, 15, LIVERPOOL-STREET, BISHOPSGATE, LONDON, continues the use of the BEST WORKMANSHIP IN SETS OF TEETH, and such as cannot be excelled in London, America, or Paris, adapting it to every Patent, and to all his New Inventions and Improvements, the result of Thirty Years' Active Practice, on terms as moderate as pure materials admit, often at less than half the charges usually made. More explained in Edward Miles' Abridged Work. Best Gold-Stoppping, White for Front Teeth, &c. 15, Liverpool-street, Bishopsgate-street, London.

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Is now (since its extensive alterations) the LARGEST in LONDON. Families will effect a great saving by forwarding their orders to THIS ESTABLISHMENT, where the BEST MOURNING may be purchased at the most reasonable prices, and the wear of the article is guaranteed.

DRESSES, MANTLES, BONNETS, and MOURNING COSTUME of every description, are kept ready-made, and can be forwarded, in town or country, immediately on receipt of order.

DRESS-MAKING TO ANY EXTENT ON THE SHORTEST NOTICE.

PETER ROBINSON'S GENERAL MOURNING WAREHOUSE,

103 to 108, OXFORD-STREET, W.

TO the ELECTORS of the BOROUGH of LAMBETH.

GENTLEMEN.—In obedience to a requisition from 5,000 electors, I once more solicit the honour of representing your borough in Parliament.

A constant resident within its limits, and personally acquainted with very many of its inhabitants, it might be considered almost superfluous that I should state my political opinion, the more especially that from my youth I have worked with you in every effort you have made for the defence or advance of religious and political liberty. I may, however, state that I should enter Parliament as a hearty supporter of Liberal measures, and with an earnest desire to complete the work which the fathers of Reform have left to us to accomplish.

Foremost among their unfinished labours I hold to be the purification of our electoral system. The bribery, corruption, intimidation, and demoralisation of electoral contests are sore grievances of all true-hearted Liberals, while their great and increasing cost tends daily to diminish the chance of obtaining upright and disinterested men as candidates for our choice.

The exertions of advanced Reformers in behalf of an extension of the franchise have been impeded by the deficient support of the electors; I am, however, more than ever convinced of its necessity, and shall zealously co-operate with its promoters. Second only in importance to such extension, I should support the ballot as the only means of affording protection to the honest and conscientious voter.

As member of a large manufacturing firm, the harmony of whose relations with their workmen has never been disturbed, I have acquired an intimate knowledge of the mutual relations of master and man, and trust that I should be able to use that knowledge to the benefit of my constituents in legislative discussions on these subjects.

The question of Church-rates is one which I have carefully studied in all its bearings, and am more than ever convinced that the only possible solution, as well as the only one which will ever prove permanently satisfactory to both Churchmen and Dissenters, is their unconditional repeal.

The number and importance of municipal questions affecting the metropolis are largely increasing from day to day: the sole policy of Parliament in these matters has hitherto been to restrict the right of the people to govern themselves within the narrowest limits; should I be honoured with your suffrages, I venture to hope that the experience I have gained in the discharge of local offices and duties will enable me to cultivate with success this very fertile but neglected field for the exertions of a Metropolitan Member.

A liberal foreign policy, coupled with the principle of non-intervention, is one of the few remaining distinctions between a Liberal and Tory Administration.

Such a policy, I am aware, needs for its successful maintenance that the efficiency of our National Defences should be preserved, but at the same time my attention should be devoted to aid in securing an economical application of the Public Revenues and to check the inordinate wastefulness which has so long disgraced our Military and Naval Expenditure; and I view with alarm the tendency of our civil disbursements to rival the other Departments in extravagance.

The crushing weight of our present system of taxation presses with undue harshness on the shoulders of the less wealthy tax-payers who form so large a proportion of the constituency of Lambeth, and it would be my earnest endeavour to alleviate their burdens by a more equitable adjustment of the income-tax, as well as by the immediate abolition of that most odious form of taxation, the duty on insurance.

I desire not to lay undue stress on the advantages possessed by a resident candidate; but so important a manufacturing centre as Lambeth necessarily has local interests to be watched which can only be duly understood by one having practical acquaintance with its internal economy.

The local knowledge I have acquired by long residence among you, I should earnestly and patiently apply to the development and extension of these interests.

At the public meetings which I propose attending in every part of the borough, each elector will have the fullest opportunity of ascertaining my views on every topic of political interest.

I am, Gentlemen,
Your faithful servant,
FREDERIC DOULTON.

Manor House, Dulwich-common,
April 28, 1862.

MINISTERS' REGISTRY, 27, PATERNOSTER-ROW.—A REGISTER for SABBATH SUPPLIES is kept as above. A small fee charged on Entry. Country Ministers coming to town can learn of Vacancies as they occur.
Address, Ward and Co., 27, Paternoster-row.

THE FAREWELL DEMONSTRATION

commemorative of the Departure of the THOUSAND NONCONFORMISTS and others for the NEW COLONY of ALBERTLAND, NEW ZEALAND, will take place at the end of May, in the following order:—

On TUESDAY EVENING, May 27, a VALEDICTORY SERVICE will be held at the Rev. C. H. SPURGEON'S TABERNACLE, when Addresses will be delivered by various Ministers. 1. To the Minister elect going out with the thousand. 2. The response of the Minister elect. 3. Words of counsel to the intending Settlers. 4. An Address to those remaining behind. 5. A discourse on Christian Colonisation. 6. An exhortation to the thousand as to their dealings with the Native Races.

On THURSDAY MORNING, May 29, the EMBARKATION will take place from the East India Docks, between Twelve and Two o'clock. Extensive preparations are being made for the convenience of the public on the occasion.

Among the gentlemen expected to take part in these gatherings are the Revs. C. H. Spurgeon, W. Landels, Hon. A. Kinaird, M.P., E. Ball, Esq., M.P., Harper Twelvetrees, Esq., Washington Wilks, Esq., and other Gentlemen, whose names will be announced shortly.

Admission to the Docks, 6d. each; Reserved Places, 2s.
Applications for Tickets to be addressed to 293, City-road.

NOTICE.—EMIGRANTS to ALBERT-

LAND should call at E. J. MONNERY'S COLONIAL OUTFITTING WAREHOUSE, 165, Fenchurch-street, E.C., for the Emigration Price Current (to be had free, or per post by enclosing a stamp). It contains Lists for all Classes, with prices of every requisite for the Voyage, and the Colonies.

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"THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION."

VOL. XXII.—NEW SERIES, No. 861.]

LONDON: WEDNESDAY, APRIL 30, 1862.

PRICE { UNSTAMPED .. 3d.
STAMPED 6d.

CONTENTS.

ECCLIASTICAL AFFAIRS:	Rehearsal of the Exhibition Inaugural Music .. 369
"Save me from my Friends" .. 361	Postscript .. 369
A Clerical Dearth .. 361	LEADING ARTICLES:
The Triennial Conference of the Liberation Society .. 362	Summary .. 370
Bicentenary of 1662 .. 362	The International Exhibition .. 370
The Evangelical Clergy and the Bicentenary .. 364	Lord Canning's Return .. 371
The Ejected Two Thousand .. 365	The Invasion Panic .. 371
The Challenge of the Rev. James Bardeley to Mr. Miall .. 365	Springtime .. 372
The Rev. Joseph Bardeley and Rev. R. Bruce .. 365	CORRESPONDENCE:
The Church-rate Conflict .. 365	Dr. Miller and his Complaints of the Charges against Evangelical Clergymen .. 373
The late Mr. Edward Swaine .. 366	Eccliaastical Colonisation .. 373
Jubilee of the Congregational Union of Scotland .. 366	Presbyterianism and Episcopacy .. 373
Congregational Union of Ireland .. 367	Evangelical Continental Society .. 373
What is Taught in National Schools .. 367	Irish Marriage Law .. 373
Orphan Working School .. 368	Foreign and Colonial .. 374
Parliamentary Proceedings .. 368	Mr. Gladstone at Manchester .. 375
The International Exhibition .. 368	Election Intelligence .. 375
	Miscellaneous .. 375
	Literature .. 376
	SUPPLEMENT:
	Anniversary Meetings .. 384
	Religious Intelligence .. 381

Ecclesiastical Affairs.

"SAVE ME FROM MY FRIENDS."

THE Church of England, it must be confessed, is not particularly happy in her defenders. They have made a sad mess of this St. Bartholomew's-day business. Between their utter ignorance or wilful perversion of history, on the one hand, and their excessive sensitiveness and irritability on the other, they have considerably lost ground in public opinion. They seem to have imagined that the tactics which were successful two hundred years ago will carry them once more to triumph. They forget that they have to fight their battle under very different conditions from those which aided the efforts of their predecessors. It was tolerably safe in those bygone times to give free scope to imagination in the statement and use of historical events. It was not generally regarded as ridiculous for the clergy of the Establishment to put on airs of insolence, to blow their own trumpet, and to fling immeasurable scorn at their opponents. But the general spread of intelligence, and the accumulated evidence of facts, have deprived this whole class of offensive weapons of their power to do mischief. They hurt those who use them far more grievously than those against whom they are used. This, we suspect, the more sensible adherents to the political Church, are beginning to find out. Ecclesiastical dragooning does not answer in the present day, neither does it do to lay any serious stress upon "the lie circumstantial." In one sense, and that not an unimportant one, fire tries every man's work of what sort it is—gold, silver, precious stones, wood, hay, or stubble—and by fire it is revealed. Public criticism is sure to find out the weak places of an argument, and the tender places of the man who wields it—and only truth and integrity can come out of that furnace the brighter for the ordeal through which they have passed.

We have taken but very little notice of the nonsense talked by the more forward and noisier disputants in this controversy. We deem it better to let them talk themselves out. Nor have we thought it worth while to review the partisan pamphlets which, tipped with epigrammatic titles, are being launched against Nonconformists. As we dare not fight this battle with such weapons, we cannot stoop to pick them up. We prefer waiting until some champion who has a reputation to stake, and a real responsibility to put in pledge, shall come forward in support of the historical misstatements flaunted in our faces by the nobodies of the Church. And we will do

Churchmen the justice to believe that for any such demonstration we shall have to wait a very long time indeed. The leaders do wisely in leaving this kind of bush-fighting to the rank and file, and in allowing them to take their chance of a *quietus* whilst thus engaged in annoying the enemy. But we have a higher respect for the men of mark among them than to suppose that they will betake themselves to this method of warfare. Their position forbids it. They cannot afford so to expose themselves. Not altogether displeased, it may be, with those of their party who have plenty of zeal but no discretion, and who have yet to make for themselves a name that can be recognised and identified as carrying some authority with it, for doing this ignoble but hazardous work, they are not likely to take part in it. One might just as reasonably expect colonels or lieutenant-generals to bury themselves in a rifle-pit, and "pot" at sentries. No, no, we exact from them no such humiliation or danger. Low work belongs to low men.

We must, however, profess our astonishment at the generally demoralised state of conscience among the Evangelical clergy—particularly among those of them to whom we have been forward to attribute better things—upon which the Bicentenary controversy has thrown a flood of light. We charge no one of them with personal and conscious insincerity. We make the most liberal allowance for the power of outward circumstances to twist the judgment, especially when it has to deal with a man's own character and proceedings. We know how easy it is to believe what one is perpetually feeling that he ought to believe, or else cease to profess. But we must say that, looking at the theological position taken up by seven thousand ministers of God's word who pointedly condemn the sacerdotal theory, at the controversy they have so earnestly and, in some cases, so bitterly waged against that theory, at the teaching of the Prayer-book in its Catechism and in its offices of Ordination, Baptism, Confirmation, Visitation of the Sick, and Burial, in respect to it, and, morally certain, as we are, as to what the effect of such teaching must be, and was designed to be, upon unsophisticated minds, we are scandalised at the unanimity and the evident earnestness with which the doctrinal professions of these clergymen are held to be perfectly reconcilable with these sacerdotal manifestations. There must be some awfully deteriorating influence at work somewhere to have brought about this result. The world cannot understand it; and if the process goes on much longer in the same direction it will be well if the world does not jump to the conclusion that truth in religion differs wholly in kind from truth in secular things. There is no possibility of concealing the fact that the anti-sacerdotal clergy are placed by the things to which they have given their "unfeigned assent and consent" in a false position—in a position which requires them to absolve themselves from the charge of duplicity by reasoning that would never occur to uninitiated minds. Their alchemy may succeed to their own satisfaction in amalgamating priestly dogmas with Gospel truth, but it is only by a sort of mental alchemy that it can be done. The two things do not naturally harmonise—they must be harmonised by a process to which plain men are not only strange but averse—and though they may succeed in fusing the one with the other may be acquitted of conscious double-dealing, double-dealing there must be somewhere on a large scale to bring about the broad results which we have witnessed. It is a lamentable state of things, considering the momentous interests involved in it; and if the Evangelical clergy see nothing to regret, nothing to blush for, nothing requiring change, either in their own position, or in the system which has produced it, it is so much the more lamentable as far as they are concerned, and so much the more severely is the system to be reprobated, for it only shows that they are morally sinking and they know it not.

A CLERICAL DEARTH.

A PORTENTOUS article in the current number of the *Quarterly Review* gives warning to the Anglican Church of a famine in the supply of the clergy. We make no pretence even to guess who can be the writer of this singular article. It bears, however, internal evidence of being the production of a rather youthful disciple in the Bishop of Oxford's school, but he must be a person of some rank or mark, or be capable of commanding an almost authoritative introduction, for the *Quarterly* to devote no fewer than fifty pages to the printing of his lucubration. Notwithstanding, however, its youthful style and its rather mediæval cast of thought, we confess to have read this paper with no little interest. If it has no other merits, it has those of devoutness, honesty, and purpose. The writer starts with instituting some very marked comparisons. There have been failures of harvests, blights on the food of Ireland, want of sailors and of soldiers, and a dearth of "noble minds" and of statesmen. "We are now warned," he continues, "by voices not likely to be mistaken, of another approaching dearth and failure, and one most formidable, which assuredly requires our attention—a failure in the supply of our clergy. More than one bishop has signalled the approaching dearth, and even without their practical experience no prophet is required to foretell it." Various reasons are assigned for this forthcoming famine. The first is that the work of the Church has increased out of all proportion to the supply of workmen; the second, that the colonies, the civil service, and the army are offering attractions beyond those which the clerical profession can supply; thirdly, the Universities are becoming secularised; and lastly, scepticism is undermining the faith of the "most earnest and acute of young minds." We are not in a position to judge of the partial correctness or incorrectness of these reasons, but we take the fact stated to be beyond cavil,—there is a dearth in the supply of candidates for the office of minister in the Established Church.

Let us for a moment look at this fact. The clergy of the present day, with some most striking and honourable exceptions, are neither of an order of mind nor of education to command a wide influence over even the members of the Established Church. They are not, like the clergy of Bishop Burnet's day, "the most remiss in their labours in private, and the least severe in their lives," of the ministers of any Christian denomination. Nor could they be embraced under Bishop Ken's later and more sweeping condemnation, as given to simony, to frequenting alehouses, to profligacy, and to gambling. They are, for the most part, men of respectable life and of domestic habits. They possess good manners, and they discharge their duties with ordinary faithfulness and punctuality. There is a great deal of sentimental piety amongst them, and a great deal of clerical superciliousness. A few—perhaps in gross numbers, not merely a few—there are who, for richness of learning, catholicity of temper, devoutness of thought, and religious earnestness and activity, would be an ornament to any church, in any nation, or of any age. But the majority of the men who fill the clerical profession are, in mental ability, beneath mediocrity, and, in preaching power, below that of any other denomination in this country. This is the result of our own observation—but not of our own observation only. Not long ago the *Record* newspaper took this subject in hand. "Who can wonder," it then remarked, after dwelling on the miserable training of the clergy, "that the Church of England abounds with many indifferent preachers, and some very bad ones? These men are ordained to preach; they are licensed to preach. But they have never made preaching their business, and so, like other amateurs, many of them rarely reach even decent mediocrity in their pulpit ministrations." So the Bishop of Oxford,—in the remark to which, we suppose, the *Quarterly* reviewer refers,—in his speech at Woodstock

not eighteen months ago:—"The number of men endowed with the highest gifts of intellect who give themselves to the Christian ministry is smaller than it was fifty years ago. There are many influences which tend to produce this lamentable result, and threaten to lower the standard of the English clergy permanently as to theological learning, and generally as to intellectual things." And, lastly, we take the *Quarterly* reviewer himself, who writes, "Assuredly the English clergy to a vast and lamentable extent fail in striking home to the hearts and minds of their congregations, especially in their sermons."

This is the present condition of the clergy. We have our own theory as to its causes. We should look for these causes elsewhere than the Bishop, the *Quarterly*, or the *Record* would probably be disposed to look. We should say that the system of patronage has something to do with it—that the buying and selling of livings has also something to do with it. We should say that the opinion of the intelligent laymen of the Church with respect to the personal influence exercised over their own minds by the clergy with whom they come into contact in social life, and whom they hear in the pulpit and on the platform, has not a little to do with it. What is seen in such cases? Is it not seen that in the clerical profession alone the race is not to the swift nor the battle to the strong? Is it not seen that there is little in the present class of clergymen to excite any ambition to belong to that class? Is it not seen that ability seems not to be wanted in the Church? Is it not seen that neither the office nor the work of a minister of religion appears to educate the conscience or improve the understanding, else why the one set of doctrines taught and the other set of doctrines professed to be believed? We judge that these influences, besides those vaguer and safer causes which the reviewer has given, are at work to deteriorate the clerical profession, and to bring it to a discount amongst the families of Churchmen.

Well, this is our present race of clergy, and we are now promised that, in addition to poverty of talent, there is to be a poverty of numbers. Will the Church of England, we wonder, look this fact in the face? We doubt it; and we very much doubt whether it will dare to do anything to remove the causes which lead to it. We, however, shall have to consider it. The Church is not likely, as a religious community, to increase in numbers, or even to hold her own, if her power of ministration is lessened. As Christians we may lament this fact, but what the Church fails to do the Free Churches must perforce, and we hope will gladly, perform. They will have to brace themselves to more strenuous work, and to wider fields of exertion. We tell them of the position in which they are likely to be placed. If shadows are a presage of coming events, they will know what to do. The land will be before them and they will have to go and occupy it. There may be a "dearth of clergy," but it need not follow that there must be a simultaneous dearth of Christian learning, piety, or godliness. The potato rot, to borrow an analogy from the reviewer, may be in the Church, but there need not therefore be a famine in the land. But of one thing we may be sure, if these facts be true,—the Church is at last in real, serious, and alarming "danger."

THE TRIENNIAL CONFERENCE OF THE LIBERATION SOCIETY.

We understand that the appointments of delegates to this conference are now coming in with great rapidity, and there is every prospect of the meetings of Tuesday and Wednesday next being of the highest interest. The conference will assemble at Freemasons' Hall, on Tuesday morning, May 6th, at eleven o'clock. The reports to be presented will, we believe, be of an encouraging character. During the day a paper on the history of the Anti-State-Church movement during the last two centuries, by the Rev. G. W. Conder, of Leeds, will be read. There will be no evening sitting, it being assumed that the members will be desirous of hearing the Bicentenary lecture of the Rev. R. W. Dale, of Birmingham, fixed for that evening. The second sitting will be on Wednesday morning. In the course of the proceedings on this day papers will be read by the Rev. S. G. Green, B.A., of Rawdon College, and the Rev. H. W. Parkinson, of Rochdale, the former on "Recent Events in the Church of England," and the latter on "The Anti-State-Church Aspect of the Bicentenary of 1662." The business of the day will, no doubt, be completed in the afternoon, the proceedings being closed by the usual *soirée*, to be held at the Whitington Club in the evening. At the evening meeting Charles Robertson, Esq., of Liverpool, will be chairman, and we have pleasure in announcing that Mr. Peter Taylor, the new M.P. for Leicester, the Rev. R. W. Dale, of Birmingham, the Rev. John Graham, of Craven Chapel, and the Rev. Mr. Kilsby Jones, of Tunbridge Chapel, have consented to deliver addresses. The admission to the *soirée*, as will be seen by the advertisement, will be by tickets, at 1s. 6d. each, or to admit two, 2s. 6d., which may be obtained at the society's offices, 2,

Serjeants'-inn, Fleet-street. Visitors will also be admitted to the conference, as auditors, on obtaining cards for the purpose.

THE BICENTENARY OF 1662.

NORWICH.

The Rev. George Gould delivered the first of a series of lectures in St. Andrew's Hall, Norwich, on Tuesday evening, in connexion with the movement which has been instituted in celebration of the Bicentenary of Bartholomew Day. There was a very large attendance, and the proceedings received additional interest from the presence and speech of a clergyman of the Church of England.

J. J. COLMAN, Esq., who occupied the chair, said in the course of his opening speech:—

A kind of manifesto had been put forth by their Church friends in which there was a paragraph something to the following effect:—"We are quite willing to work with Dissenters so long as they are disposed to try to do all the good they can; but as soon as they seem determined to do harm, we must break our connexion with them." This seemed to mean, in other words, "So long as Dissenters will work in our way, we will work with them; but we will cease to do so as soon as they think right to put forward their own sentiments on Church matters." Now, all he could say in reply to this was, that whatever Nonconformists felt to be the truth, and to be of sufficient importance to be said, they would not hesitate to say, whether it was palatable or not; and if the union between Churchmen and Nonconformists was based simply on the tacit understanding that the latter should hold their distinguishing principles in abeyance, the sooner that union was abolished the better. (Hear, hear.) He trusted that the result of these lectures would be to convey much valuable information to Nonconformists on the subject in hand, and also to call the attention of their friends in the Church of England to the position in which they stood, inducing them at the same time to ask themselves how far it was consistent with the dictates of their consciences to subscribe to certain articles on which they put a different construction to other people. (Hear, hear.)

Mr. GOULD then delivered his lecture, the object of which was, he said, to correct some popular misapprehensions of the story of the ejected ministers of 1662, and thus to clear the way for a true appreciation of the duties both of Conformist and Nonconformist Christians in England in the present day. After an interesting historical narrative, he sat down amid loud applause.

Mr. J. H. TILLET, in a brief speech, moved—

That this meeting having heard a statement of the avowed causes of Nonconformity to the government and ritual of the Church of England in 1662, rejoices to recognise the Christian integrity of the clergy who were ready to sacrifice their livings in the Church rather than dishonour their convictions as to the truth of God which it was their duty to preach.

The Rev. P. COLBORNE seconded the resolution, which was supported by the Rev. T. R. STEPHENSON.

The Rev. R. C. CAVELL, a well-known and much-respected clergyman of the city, was then introduced by the Chairman, and received with much applause. He said he was not there to apologise for, or in any way to defend, the Act of Uniformity and the results which followed from that Act. In the words of the resolution proposed he most entirely coincided. (Cheers.) The Christian integrity of those men he did not for one moment doubt; but he did think that the celebration of this Bicentenary was calculated to do evil—not to the Church of England, but to the cause of Christianity itself.

I read, for instance, a pamphlet which was issued in a town not far off—in Ipswich. It was a pamphlet issued by the committee there, and I find in it these words, or words to this effect. Speaking of the Evangelical clergy of the Church of England, it says—"The Act of Uniformity shuts them up in this alternative, secession or perjury." Again, I read in the *Norfolk News* a report of a lecture delivered in the Old Meeting, in which there were words to this effect—"The prevarication and evasion of which the Evangelical clergy are guilty is a wrong done to our common Christianity." Now, these observations are made on the assumption that the language of the Baptismal Service is not compatible with Evangelical opinions. (Hear, hear.) My friends! the highest court in the realm has decided that it is compatible. Thousands of clergy, honest and excellent men, subscribe to it. Commonly in England, when the highest court has decided a point, it is considered to be settled. Commonly in England, when thousands of excellent and honest men subscribe to a fact, it is supposed that they are sincere. But not so think the Bicentenarians, for they say that we are guilty of perjury, and that our prevarication and evasion are a wrong done to our common Christianity. Now, these are hard words, and they are false as they are hard. (Hear, hear.) Now, my friends, anything which I may say to you, I wish to say with the fear of God before mine eyes, and in the utmost courtesy, but I must say that I think it deeply injurious to hold up a band of some ten thousand men to the public eye as perjurers and liars. (Cries of "Hear, hear.") We in Norwich cannot admit this. I might refer you by name to some of the Evangelical clergy of Norwich, but it would be invidious to single any out from amongst such a band; and that they should be thus maligned, and that these things should be said of them is, I believe, utterly contrary to the mind of God, and deeply hateful in his sight; and I do not think it can be acceptable or agreeable to the great body of citizens here in Norwich. (Hear, hear.) As to the various points which have been brought before us, I will only notice one or two. The eloquent mover of the resolution referred to the history of the Episcopal clergy in a most amusing way, and told us how they jumped about and did just so. (Laughter.) Now I would wish to remind him that there is a spot in London called Smithfield, where men underwent tortures such as no one of the ejected Nonconformists of 1662 ever knew. There, aged, learned, holy, devout bishops and clergy of the Church of England were burnt, and miserably died; but that my excellent friend altogether forgets. Leaving the reign, too, of Queen Mary, and passing over Elizabeth and James, he comes to Charles I.; but he does not notice the clergymen who were then ejected. The number of Nonconformists who were ejected in 1662 is put down at 2,000. This I believe to

be an exaggeration, but it does not really matter whether they were 200 or 300 less or more. They were honest and honourable men, and it is deeply to be regretted that they were ever caused to suffer as they did; but if there were 2,000 ejected then, there had been 7,000 or 8,000 Episcopal clergy ejected before. The sufferings, too, of the latter were, I believe, infinitely greater; but these are altogether forgotten, and it does not seem to have occurred to the gentleman who moved this resolution that there ever had been such sufferers as these. I do not wish to rake up the feelings of your hearts or the compassionate emotions of your breasts in relation to this question. I could tell you of aged clergymen turned out of their houses and cruelly murdered, of families turned out of doors, of daughters ravished, of learned men sent to the hulks, and never knowing who informed against them, of informers bribed, and of a long catalogue of bitter suffering and persecution; but I leave all this to those who think it right to rake up the disgraceful past and believe that it will serve the cause of God. I believe that it never will. What did we of the Church of England do in 1845, the bicentenary of the ejection of all those 7,000 Episcopal clergymen? Did we have public meetings and endeavour to rouse the sectarian feelings and bitter animosities of our fellow citizens? No! Not far from here there assembled a number of clergymen in a private meeting for the purpose of united prayer, that more charity, more love, and more peace might prevail amongst us. That is how we celebrated our Bicentenary, and I think it would be more becoming to celebrate the present in the same way. (Hear, hear.) I will now, with your permission, notice the subject of Baptismal Regeneration. Now I hold—not because it is written here or there—but from my very heart I hold the doctrine of Baptismal Regeneration. (Oh! oh!) I do not hold it in the sense which the loose theology of the present day has put upon the word, making it synonymous with conversion, as if regeneration and conversion of the heart were altogether the same thing. I put a totally different meaning on the word "regeneration," and I subscribe to the doctrine, not because it is written in the Prayer-book, but because it is written in God's word, and may be found in the third chapter of St. John's Gospel. You see, therefore, that it is quite possible to hold this doctrine and yet subscribe with the whole heart to the blessed and holy doctrines which are called Evangelical. Of course it may be said that I am inconsistent; of course it will be said that I am so, but I know that as in nature there are difficulties which we are not able precisely to comprehend, and as in Scripture there are sometimes difficulties which it is impossible to fathom, so in the Prayer-book of the Church of England—(Oh! oh!)—similar difficulties are to be found. Luther, when he came upon the Epistle of St. James, rejected it, because he could not make it tally with his preconceived notions of justification by faith; but it does not necessarily follow that we should do the same. And as it is with the Bible, so it is with the Prayer-book. Then with regard to the service for the burial of the dead—when we say, "In sure and certain hope of the Resurrection to eternal life, through our Lord Jesus Christ," we do not say that of the person whom we bury, but of all believing people. [Expressions of surprise.] Well I do, and I must say that I thought everybody did, and I believe everybody does. Afterwards there comes the point, when we do speak of the departed; and this is the language—"As our hope is this our brother doth." I do not think that language is strong, and I can say it of every man who dies. Where there is no certainty surely we may hope, and it is not much to say, "As our hope is this our brother doth." Now let me briefly allude to the total dissimilarity between the views of the Nonconformists of 1662 and the Dissenters of the present century. He concluded by saying that the tone of that meeting had been considerably better than that of any other he had known of, but he believed that it was for the purpose of stirring up antagonistic feeling that this Bicentenary movement was originated—not to inculcate bitter hatred, perhaps, but still that would be the result. "I think I am not going too far when I say that it has this one purpose—to show that it is impossible for the Evangelical clergy consistently to remain in the Church of England." ("No! No!" and "Yes! Yes!")

Mr. TILLET applauded Mr. Cavell's appearance as an act of heroism, and was glad that they could interchange arguments without anything of an ill-natured spirit. (Applause.)

Alluding to my description of how the clergy turned and turned about to suit the actions of the party in power, Mr. Cavell told us of certain good men who were martyred in Smithfield. Doubtless this was so, but he did not answer the challenge by stating how many of the clergy refused, like the men of 1665, to subscribe to the altered creeds—very few indeed did so; the bulk of them went with the tide. It is well known that the ballads of a nation testify more than anything else to the spirit of the times, and the rev. gentleman is not probably so confined to solemn engagements as not to have heard of the ballad of the Vicar of Bray:—

It is the law I will maintain
Unto my dying day, sir,
That whatsoever king may reign,
I'll be Vicar of Bray, sir.

(Laughter.) My friend has touched upon some points which I really think—and he will excuse me for saying it with all kindness—he had better have let alone. The words of the subscription are that a clergyman declares, not merely his assent and consent, but his *unfeigned*, his willing, hearty assent. Has there not been the appearance of an apology for those words, and a sort of non-natural explanation? (Hear, hear.) In the Burial Service, too, is it not the fair, honest meaning of the words that the man who has died has died in the sure and certain hope of a resurrection to eternal life; and is he not called "our brother, whom God had taken to himself"? Is it not the evident meaning of the service that that brother who lies there lies in hope of a joyful resurrection? (Hear, hear.) Well, is not the tendency of the system of subscription to bind men to words, and to lead them to apologise for, and explain, and fritter away the true, reasonable, natural meaning of those words, in order to get rid of the chain and fetter which the Act of Uniformity puts on them? Our friend has declared his belief in baptismal regeneration, but he knows that scores and thousands of the clergy would repudiate that statement. There are men who hold the views of Dr. Pusey, there are men who agree with Dr. Rowland Williams; some who believe in the perfect

and verbal inspiration of the Bible, some who don't believe in inspiration in that sense and consider miracles impossible; there are those who believe in baptismal regeneration in the strongest acceptance of the term, and others who regard it as a heresy as held by them; there are those who look upon those words of the burial service as a burden to their consciences, and others who do not object to them at all—and yet all these men, from the highest of the High Churchmen down to the lowest of the Low, subscribe to the same thing, drawn out in words as specific and clear as words can be. And they do not say merely that they *allow* everything in the Prayer-book, but all of them—though wide as the poles asunder—do unfeignedly assent and consent to the same definite and detailed exposition of their faith. They hold opposite views, but they subscribe to the same definitions. How can we reconcile this with the free, open declaration of opinion? (Applause.)

In conclusion Mr. TILLET, referring to the persecutions under the Commonwealth, said:—We stand upon this ground—that all sects should be equal on the platform of the country; that all should be free to worship God according to the dictates of their consciences; that there should be no privileged orders or castes, no denomination raised upon the prostration of others. Let there be none privileged but the legislature to put their hands into the pockets of the people; let there be no creed set up which shall have special favour, to the disparagement of other creeds, and to the great hindrance of that creed itself. (Loud cheers.)

The resolution was then put, and carried unanimously.

The Rev. W. TRITTON (Yarmouth) moved a vote of thanks to the chairman and the lecturer, and observed that Mr. Cavell's statement as to there being 7,000 ministers ejected under the Commonwealth was quite erroneous, the number being certainly under 2,000, while there was great reason to doubt whether there was even one thousand.

The Rev. E. S. PROUT seconded the resolution, and the proceedings concluded, it being announced that the next lecture would be given by Mr. Tritton on the 20th May.

BIRMINGHAM.

On Friday night a lecture was delivered at the Town Hall, Birmingham, under the auspices of the local Church Defence Association, by the Rev. Joseph Ray, B.A., lecturer at St. Philip's, Birmingham, on "Churchmen and Dissenters before 1662." The Hon. and Rev. Grantham M. Yorke, Rector of St. Philip's, and Rural Dean, presided, supported by a phalanx of local clergymen. The chairman spoke in a conciliatory spirit. He thought they should cease from personal attacks and imputations, and confine themselves to the question, whether the National Church was better able as an Establishment than as a voluntary Church to give the people of this country spiritual instruction. (Hear, hear.) That was a fair question, and he trusted it would be thoroughly argued. The lecturer took great pains to show that the ejection under the Commonwealth was much more serious, and involved much more suffering, than that of 1662. As to the conscientious views of the latter, there was scarcely a person present who had not at some time or other done what the 2,000 did—namely, sacrificed an advantage in life to a conscientious conviction. (Cheers.) And were they to have a commemoration of these?

Why, if they had a commemoration of all who had sacrificed interest to conscience, the world would not be large enough to contain them. He thought that when Dissenters came to think over the matter during the ensuing year, they would come to the conclusion that they had made "much ado about nothing," and that they had been acting the old Latin proverb over again—"Parturiunt montes, nascitur ridiculus mus"—which one of the rejected Royalist clergy had thus quaintly translated:—

The hill doth swell, and taketh on
As it would cleave in sunder,
And out there starts a little mouse,
Which makes all laugh and wonder!

(Loud laughter.) There was one lesson which the historical events he had reviewed taught them, and that was the folly of bigotry, and the shame of persecuting any man for his religious convictions. It taught them that that Government would be the most secure which gave, and that people the happiest which enjoyed, full liberty of conscience; that there ought to be a Church established in the land with recognised forms of faith and appointed means of spiritual worship.

The lecturer was for the most part heard without interruption. Now and then there was a tumult of disapprobation, especially when he denounced Cromwell, said that Mr. Miall's language respecting the Church had brought down upon him the censure of every impartial observer, and asserted that Church-snot or Church-rates were as old as the first introduction of Christianity into this country. The lecture is likely to be replied to.

LIVERPOOL.

The Bicentenary Commemoration is exciting in Liverpool an interest only second to Birmingham. Lectures have been delivered on the Dissenting side by the Rev. Dr. McCrie, and Dr. Vaughan, of London, in the Hope Hall, to crowded audiences, on the topics that have dealt with further South. Mr. R. A. Macfie presided at the first, and Mr. Charles Robertson at the second; and the Revs. H. S. Brown, Enoch Mellor, J. Kelly, Professor Griffiths, and Dr. Crichton are amongst the local ministers who have been present on these occasions.

Mr. CHARLES ROBERTSON, who presided at Dr. Vaughan's lecture, made some remarks both on the anti-State Church and clerical subscriptions. They were not, he said, met to consider the question of the connexion of Church and State—

■ That, no doubt, was a very important question in

itself, and one which he should be the last person to undervalue. It was rapidly, he believed, becoming the question of the day—one that threatened to break up, if it had not already done so, old political parties, necessitating new lines of demarcation and new watchwords of conflict. Even were they to prove unfaithful to their convictions on this issue and maintain either silence or neutrality, he believed the progress of the question would not thereby be arrested, but that it was stirring the hearts and minds of thoughtful men on the continent of Europe as well as in this country; and if the example of Austria in granting civil equality to all classes of religionists through her empire were lost upon us, we might perhaps ere long hear a voice from Rome proclaiming that the alliance of temporal with spiritual authority was one destructive of the peace of nations. (Applause.)

On the subject of subscription Mr. Robertson said:—

He was told, and it was repeated on every side, that there was no such thing in the present day as a hollow conformity or insincere subscription, and that they were calumniating the ministers of the Establishment when they laid such things to their charge. Now, he for one would be ready to say that if they had made that charge at any time lightly and carelessly, they were prepared at any time to retract it, and acknowledge their fault—(Hear, hear)—and he should be glad himself, for the sake of truth and honesty, that all the clergymen of the Establishment who gave their assent and consent to everything in the Prayer-book and services of the Church of England did really and truly believe the meaning of what they subscribed to, even although the things which they believed should be baptismal regeneration, the priestly absolution, and episcopal impartation of the Holy Ghost, and the promise of eternal life to every baptized person not excommunicated over whom the Burial Service was read; for, whilst dissenting strongly from those views, and believing them to be not in harmony with Scripture, he maintained that the injury which might be inflicted on the persons holding them was incomparably a lesser evil than the injury inflicted on religion and morality by the practice of maintaining in words what was denied at heart. (Hear, hear.) But let it be remembered that the authors of the charges were the parties themselves who had subscribed to the same documents. They had spoken of each other in language far stronger and more uncharitable than anything which had ever passed the lips of Dissenters. (Hear, hear.) The latter would never have ventured to call baptismal regeneration a "doctrine of devils," as it had been called by the writers of a party who almost every day received by baptism into the Church some infant for whom they thanked God that he had been "regenerated by His Holy Spirit, and made an inheritor of the kingdom of heaven." If it were said that they had made this charge hastily and carelessly, their reply was that it was only after it had been dinned into their ears by innumerable books, journals, pamphlets, and Episcopal charges, by both speakers and writers in the Church, when they told of the enormities of the system, of the perils to the public faith, morality, and decency which it involved, and when they said that the results of these contending views could only be sophistry, jesuitism, and hypocrisy. (Hear, hear.) They would not be deterred by a spurious charity from saying what they thought of the system of Church and State, and of those who expelled 2,000 men from their livings and from their flocks, and then persecuted them and silenced them, for preaching the Gospel in their own way and at their own charges. (Applause.)

Dr. Vaughan towards the conclusion of his lecture dealt with the same subject, and said that he should like to see that the pious men of the Church of England should become men enough to free themselves.

I look at the all-but Deism on the one side, and the all-but Romanism on the other. Why, if the Evangelical clergymen were to lift their voices and say, "These evils, soul-destroying evils, right and left, shall not be within the pale of this Church, or we will leave it," they would find no co-adjutors in that holy war so warm-hearted in their cause as we should be; and if they could not prevail, and then if they came out—not to join us, but to be the great and grand Episcopal Church of this realm—(applause)—we should make short work of what was left. (Laughter.) Let our brethren, our pious brethren, in the Church, remember their responsibility. It is you who keep up all that; the responsibility rests with you; if you will only be faithful and resolve that this state of things shall not be or you will leave, a grand regeneration of everything ecclesiastical would be realised, and the future of our country might be bright and glorious beyond all precedent. (Loud applause.)

Apart, however, from these lectures, a controversy is going on in the local *Mercury*, arising out of addresses delivered by the Rev. J. A. Macfadyen, on "The Origin of Nonconformity," and by the Rev. Enoch Mellor, the successor of Dr. Raffles, on "Subscription." The latter concluded by an appeal to the clergy, and especially to the Evangelical clergy, whether it was not high time that the state of things to which he had referred should be brought to an end:—

Was man ever justified in acting in the face of his deepest convictions? Was there any advantage which could balance a lie? Let no man say that he remained in the Church, notwithstanding all the evils he had pointed out, because he could work more usefully there than in connection with any other religious body. Let the clergy who had so long sighed for release, but in vain, now deliver themselves. Convocation had no power to relieve them, and Parliament no will. Let them at once break their chains. By the memory of the 2,000 who on one day relinquished all that they might have the testimony of pleasing God, he adjured them to leave the house of their bondage. They would not leave alone. Hundreds of thousands from their congregations would follow them and sustain them with their property, their sympathy, and their prayers. The Nonconformists, too, would welcome them and shout with rejoicing. And God, ever mindful of his promise, "Them that honour me I will honour," would shield and support them.

In the *Liverpool Mercury*, "Conformist," whom some believe to be no other than our old friend Dr.

Hume, is writing a series of papers under the heading, "The Light of Bicentenary Stars." The first "chapter" is intended to expose the historical errors and omissions of the above-named ministers. With characteristic exaggeration "Conformist" tells the story of the persecutions under the Commonwealth and the "atrocities" of the Pilgrim Fathers. Other correspondents on both sides have entered the list. Indeed one number of the *Mercury* contained no less than fifteen letters on the subject. Mr. Mellor declined to notice "bullying and anonymous abuse," and denounced "the cowardice of them who, for fear of receiving publicly the penalty of falsehood, hide with masked faces behind the hedge, because thence they can shoot their shafts with impunity." Another correspondent of the *Mercury* promises that if "Conformist" will have the manliness to give his name "all his mis-statements will be authoritatively met." "Conformist," however, prudently declines. In one of his "chapters" he praised the Rev. John Kelly at the expense of the Rev. Messrs. Macfadyen and Mellor. Mr. Kelly repudiates the "ambidextrous praise," and characterises the attack on his brethren "as nothing better than an attempt to prejudice the religious community against them, and to silence their utterances on any public question. In the estimate of every honourable mind, so disgraceful an attempt must recoil on their nameless assailants." Mr. Kelly gives a further specimen of "Conformist's" tactics—which is of a piece with that pursued by many of the other public assailants of the Bicentenary movement:—

The worst is to come. In the same paragraph occurs the following passage, in allusion to an event mentioned in a previous part of the letter:—"Can any one inform us whether Messrs. Macfadyen and Mellor were amongst the juvenile would-be infidels who hissed Mr. Kelly?" The writer does not affirm that they were, he only insinuates it. I leave others to characterise this as it deserves. Of course, by multitudes the insinuation will be taken as a fact. For this vile insinuation there is no excuse. It has not a shadow to justify it. As it regards both these gentlemen, it is just the opposite of the truth; and in one aspect, to those who know the fact, it is simply absurd. "Conformist" might have known, on the slightest inquiry, that years before the affair referred to took place, Mr. Mellor had been settled as pastor over a large church, and had won for himself a well-earned reputation as a faithful minister of Christ. But no, inquiry was not to his mind. He seizes in hot haste what he judges to be a disreputable business, and by a sly insinuation recklessly fathers it on one who is an utter stranger to him, that he may damage him in the public estimation. Any material—the filthier the better—he eagerly pounces upon and hurls at the head of the person he wishes to destroy. And this is the person who ostentatiously parades at the head of his letters the Scriptural quotation, "Behold, ye fast for strife and debate, and to smite with the fist of wickedness!"

Mr. Kelly enters his strong protest against such a mode of managing religious controversy.

Let me assure "Conformist" that he never was more mistaken in his life if he imagine that the course which, unhappily for himself, he has chosen to pursue, will ever deter us from vindicating what we believe to be the truth, or discussing any question which we deem needful and profitable; and he is equally far astray if he dream that such a course will crush, or in the end even damage, such men as Messrs. Macfadyen and Mellor—men who, judging from their compositions, are, as scholars, Christians, and gentlemen, immensely his superiors.

THE EAST OF LONDON.—The course of Bicentenary lectures at Stepney Meeting-house has given rise to a vigorous discussion in the local press. By some correspondents the Rev. John Kennedy is attacked, and we need hardly say defends himself with vigour and temper from the charge of lending himself to the revival of an agitation calculated to destroy the happy fraternity and co-operation of Churchmen and Dissenters which of late years has been productive of such happy results. Mr. Kennedy says:—

If the friendly co-operation of various denominations in this neighbourhood should be marred by the present celebration it will not be my fault. I have studied and will ever study the things that make for peace. I will sacrifice every thing but conscience to unity and harmony. But I will not dishonour those clergymen whom I have been in the habit of meeting on a common platform, by supposing it possible that they expect me to purchase this privilege with the price of silence on questions which though of inferior are still of considerable importance. There is so much spiritual work to be done among the masses in the East of London that I can unfeignedly rejoice in the labours even of those who will not bid me God speed in return. I feel no difficulty in loving and honouring all who love our Lord and Saviour, let the ecclesiastical gulf between us be what it may. And when circumstances call for an utterance on ecclesiastical topics, I hope to be able to speak the truth in love.

The Rev. THOMAS ADKINS, of Southampton, delivered a lecture in connexion with the Bicentenary movement at Bishops Waltham, on the 22nd inst., which is reported to the extent of nearly three columns in the *Hants Independent*. Towards the conclusion he said:—

I should be very sorry if any unfriendly intercourse between myself and the venerable and Evangelical clergy of the country should arise from this calm and dispassionate discussion; but I call you this night to record that if any such feeling should take place, it will be because those who are opposed to these views are not satisfied by the attempt to overcome them by cogent argument and moral suasion, but by the interpretation of a mind incompatible with the truth of the Gospel. Let our young friends consider these things. Let it be clearly understood that these 2,000 men, who were hunted as partridges on the mountains, have sown the seeds of truth and of genuine piety in this country, so that in our statistics it has been shown that the number of Dissenters or Seceders from the Established Church, taken as a whole, has decidedly outnumbered that of

the whole Established Church. I have no fear but that, as the Church of God, in its purest sense, advances, error will be detected and exposed, spiritual tyranny will be thrown down, and all men will love all men for the sake of Him who loved them, and gave himself for them.

CONFERENCE AT DENBIGH.—A few months ago a very large meeting of Congregationalists was held at Neath, South Wales, to consider the best means of commemorating the Bicentenary, and last week another meeting took place at the Independent Chapel, Denbigh, North Wales, in order to ascertain the feeling of the northern part of the country, and to discuss the desirability of the North and South co-operating in the movement. Upwards of forty ministers, besides delegates and deacons, attended from different and distant places. The proceedings were opened on Monday night, when two sermons were preached—one by the Rev. Noah Stevens, and the other by the Rev. William Rees, both of Liverpool. On Tuesday morning a conference was held in the chapel, presided over by the Rev. William Rees. A hymn was sung and prayers were offered by the Revs. T. Rees, Beaufort, and S. Evans, Llandegla. In the evening there was a crowded public meeting, over which Thomas Barnes, Esq., M.P., of the Quinta, presided. The proposal for building a new Independent College for the principality was, after a discussion, heartily approved, as also a resolution that 20,000*l.* should, if possible, be raised in Wales this year—10,000*l.* for building the college, and 10,000*l.* as a loan fund for the building of new chapels, hereafter to be returned for the maintenance of the college. About 2,000*l.* was subscribed during the day.

THE UNITED PRESBYTERIANS.—The United Presbytery of Kelso, on Tuesday week, on the motion of Mr. Renton, agreed to overture the approaching Synod to recommend the ministers and sessions of the Church to take measures for bringing the Bicentenary of the ejection of 2,000 ministers from their pulpits in 1662 "under the notice of their congregations on Lord's day, August 24, or on some Lord's day or other day preceding, and in connexion with it the obligations under which we lie to withstand all civil authority in religion, and to prize our religious liberties."

SUNDRY LECTURES.

Three lectures have been delivered by the Rev. A. Hampson, at Abney Chapel, Stoke Newington, the first on "The Antecedents of Bartholomew-day, 1662," the second on "The Ejected; Men of the Time;" and the third, "Consequences; Then and Now," to which a fourth has been added by the Rev. John Jefferson, on "The History of Congregational Nonconformity in Stoke Newington."—A lecture was delivered by the Rev. D. Jones, of Booth, to the members and friends of the Kipping Mutual Improvement Society, in the Congregational Sabbath-school, on "Black Bartholomew's-day, or the Secessionists of 1662."—On the afternoon of Good Friday, the Rev. T. W. Henderson gave a lecture in the school-room of Bridge-street Congregational Chapel, Banbury, on "The Ecclesiastical Exodus of 1662," to a numerous audience. Mr. Cubitt occupied the chair. At the close of the lecture, Mr. Cubitt presented Mr. Henderson with an edition of Conybeare's "Life and Writings of St. Paul," as an acknowledgment of his services in delivering a course of similar lectures during the winter.—On Good Friday, a public meeting was held in the New Hall, Romsey, in connexion with the Bicentenary celebration of the ejection for conscience' sake of 2,000 clergymen from the Established Church of this country in the year 1662. The Rev. W. Crosbie, LL.B., pastor of the Abbey Chapel, then delivered a very earnest and spirited lecture, the first of a series, on the Rev. T. Warren, M.A., rector of Houghton (a village some eight miles distant from Romsey), one of the ejected ministers.—The usual annual tea-festival connected with the New Church-street congregation, Edgeware-road, London, was held in Portman-hall on Good Friday. In accordance with previous announcement the Rev. Dr. Burns, the esteemed pastor of the church, delivered a lecture on the ejection of the 2,000 ministers.—The first of a series of lectures at Taunton was delivered in Paul's Meeting on Wednesday evening by the Rev. Dr. Vaughan. Mr. S. Pollard presided over the meeting, which was very numerously attended, the audience including many persons from Bridgewater, Wellington, and other neighbouring towns.—At the conclusion of a tea-meeting held at the Star-lane Independent School-room, Stamford, on Tuesday evening last, the Rev. B. O. Bendall delivered an interesting and comprehensive address on "The Nonconformity of 1662." A vote of thanks was unanimously passed to Mr. Bendall.—A subscription-list has been opened in aid of the Bicentenary memorial in connexion with the Star-lane Chapel, and the address of Tuesday evening will be followed at intervals by others.—On Tuesday evening, the 22nd inst., the first of three lectures on "Ecclesiastical Affairs in England from the Accession of Elizabeth to the Act of Toleration," was delivered by the Rev. E. J. Hartland, in the school-room attached to Brunswick Chapel, Bristol. The ordinary form of service was observed, the lecture taking the place of the sermon. The period reviewed extended to the publication of the Book of Sports by James I. The room was very crowded, and the lecturer was listened to with the deepest attention and interest. The other two lectures in the course will be delivered May 6th and 20th.—On Monday evening the Rev. Dr. Campbell, minister of Horton-lane Chapel, Bradford, delivered a lecture in the Hall of the Mechanics' Institute, in that town, on the following subject:—"Our portion and

memorial in the Exodus of St. Bartholomew's Day, 24th of August, 1662."—On Monday evening Mr. Handel Cossam delivered the third of his series of lectures in connexion with the Bicentenary movement, at the school-room of the Baptist Chapel, Fishponds, Bristol, the subject being, "The Persecutions of the Nonconformists since 1662." There was a large and highly respectable audience. Mr. H. O. Wills occupied the chair. The lecturer was most enthusiastically received, and a vote of thanks to Mr. Cossam carried with acclamation. In acknowledging the compliment, that gentleman announced that as the summer was coming, he had thought it advisable to defer the delivery of the remaining three lectures till the autumn, as he had now done with the controversial part of the question, unless challenged, in which case he should defend his position, provided he thought the parties worth answering.—On Monday evening, April 7, the Rev. H. Shrimpton delivered a lecture in the Oakhill School-room entitled, "The Two Thousand Nonconformists of Two Hundred Years Ago." The room was well filled by an attentive audience.

THE EVANGELICAL CLERGY AND THE BICENTENARY.

The *Record* pronounces against the course taken by Canon Miller of withdrawal from all intercourse with Dissenters. In a further letter the Birmingham rector says that the private letters he is receiving—not all from Churchmen—show him that he was not wrong in supposing that others share his views. It is no mere local disagreement. In the letters he receives the question raised is this:—"Can the Evangelical clergy, with loyalty to their Church, with any reality of Christian union, or with any self-respect, meet men who hold them up to public odium as liars and perjurers, and this, too, in the most sacred matters?" The Rev. Dr. goes on to say:—

To treat this as a mere question of personal offence, and argue that, because our adorable Master was meek and patient under reproach, therefore we are to bear these scandalous charges against us as public teachers, is surely to substitute a false issue for the true one. A personal slander I may see it right to pass over, conscious that my character will not suffer, although such a course may not seldom be questionable. But nothing that I have seen written yet has convinced me that 7,000 men are to continue, without remonstrance or protest, in public co-operation with men calling themselves brethren, but who revile them, in their public capacity, as the *Patriot*, the *Christian Spectator*, and the Ipswich Committee revile us.

The charges extend to our Church as a Church. This very day a tract has reached me, headed "St. Bartholomew Bicentenary Papers," and bearing on the back of its title-page, "Central United Bartholomew Committee," among whom are Sir S. M. Peto, treasurer, Rev. Dr. Archer, Rev. W. Brock, Rev. J. Graham, Rev. J. H. Hinton, Rev. W. Landels, Rev. R. Macbeth, Samuel Morley, Esq., &c., &c.

In it occurs this passage:—"Let the Church of England, if it will, continue to convict itself of schism by enforcing terms of communion among Christians which are not terms of communion with Christ." So that our Church is self-convicted of schism.

And (obviously in reference to the Evangelical clergy) a truism is uttered which can only require the capitals in which it is displayed, because a sting is inferentially conveyed. "They" (the ejected) could not minister at the altar of God with a lie in their right hand. They dared not affirm as truth what daily experience then, AS NOW, (the capitals are mine) "demonstrated to be untrue."

"This is the great lesson which Bartholomew's day should recall to mind, that HONEST MEN CANNOT USE FORMULARIES WHICH THEY THINK TO BE UNTRUE, OR CONTRARY TO THE WORD OF GOD;" (the capitals are not mine) "and in proclaiming it aloud, we may be sure to command the assent of every upright mind." (P. 29.)

I have reason to know that these gross calumnies, whereby the rabid party, in their blind zeal for liberty of conscience, are constituting themselves the judges and despots of our consciences, are giving pain and even causing disgust among those Dissenters who have the mind of Christ. But private notes and disclaimers, however honourable to the writers, do not meet the case.

The Evangelical clergy, publicly maligned as a body, are entitled to a public remonstrance or disclaimer.

I must be allowed to add that it does seem strange that the men who have met us for many years past, with the honeyed phrases of brotherhood—and for our sympathy and co-operation with whom not a few of us have alienated the confidence of some of our own brethren of the clergy—should now turn round and proclaim the discovery that their "dear brethren," whom it was so delightful to meet upon common ground, to the forgetfulness of the "minor points" on which they differed from them, are unfaithful, liars, and perjurers; and their Church in schism!

Is this the union to be presented in Exeter Hall on May 7?

I prefer the "love" "without dissimulation." Peace!—peace!—by all means. NO—NOT BY ALL—FIRST, GODLY SINCERITY AND TRUTH.

The argument which weighs with many brethren is, that it would be disastrous policy to abandon the working of this great and honoured institution to Dissenters exclusively. To one who sees the matter in the plain light of duty, as I confess I do, the one sufficient answer is that duty is always true policy.

The great object of the society is the circulation of God's Word without note or comment. If the worst befall, we are not tied to the Bible Society for this.

The union involved in the particular constitution of the society is, in itself, with many—and has been with me—an object secondary only to the great and primary one. But what is to be the real character of this union—is it strength—is it to be gloried in—when the Evangelical speaker is followed by a "dear brother," who, haply on the same evening, when, on some other platform, he can give his tongue free Bicentenary and

Liberation scope, brands his "brother" of the morning as one of the perjured 7,000?

Again, I say, let the Evangelical clergy, not angrily nor arrogantly—but calmly—demand that this impeachment of their truth be disclaimed by the great body of Nonconformists; or let them—fearless of all consequences—do their duty to themselves, their Church, and to truth, not by rash secession, nor by any introduction of strife on the society's platform, but by the dignified remonstrance involved in withdrawal from active co-operation, until they are recognised as, at least, honest men.

"G." another correspondent of the *Record*, supposes that Dissenting ignorance "of the true principles of the Church" is the cause of the charges of inconsistency brought by them against the Evangelical clergy. He argues that the principle which requires the consent of Parliament to ecclesiastical arrangements is the very principle on which Dissenters most pride themselves, and that, as to the Baptismal Service, "the Baptist needs be taught that the language of the Church is precisely the same as his own in baptizing adults, and necessarily to be understood hypothetically." "G." defines the creed of the Church on this question:—

It believes that, wherever the proper conditions exist, the child is regenerate in baptism; and taking it for granted, as it must do, that the conditions do exist, it also takes for granted that the heavenly grace is bestowed, and it gives thanks accordingly. To use language less absolute would be absurd, although there must be of necessity the hypothesis of the proper conditions. In this, High Church and Low Church come nearer than the High Church supposes; for it also cannot, except by the substitution of an abstract term for living men, rise beyond an hypothesis, and both are in the same predicament with the baptized himself,—they all give absolute thanksgiving for a hypothetical blessing. A similar explanation is given of priestly absolution, to which Dissenters object:—

They do not know that their own practice is the highest justification of it rightly understood. Nothing is more common amongst Dissenters than for individuals whose consciences are burdened with a sense of sin, to go to their minister to confess to him their grief, and for him thereupon to assure them of the Lord's forgiveness if they are truly penitent.

Seeing then the "ignorance" of Dissenters, the true course to be pursued by Churchmen is, "in meekness to instruct those that oppose themselves," and not to adopt the course taken by the brothers Bardsley and Mr. Clifford.

The Rev. Samuel Minton, in a very suggestive letter, strongly objects to any steps being taken as the result of the charges brought by Dissenters against Evangelical clergymen. The following are extracts:—

They do not refuse to fraternise with us, because thousands of clergymen stigmatise them as heretics and schismatics. They have never asked us formally to repudiate any sympathy with such charges; the very fact of our being willing to co-operate with them is *ipso facto* decisive proof—far more decisive than any words can be—that we do not regard them in any such light. And just so, the very fact of their being willing to hold Christian fellowship with us is proof positive—ten times more satisfactory than any manifesto could be—that they do not regard us as perjured hypocrites.

Whatever may be the precise measure of disapproval with which any particular Dissenter regards our conformity, the very fact of his holding out the right hand of fellowship to us, even while we adhere to that conformity, shows that his disapproval of our conduct is not of such a kind as, in his view, to bar out Christian intercourse. Then why should it in ours?

It appears to me that the more strongly we are seen to feel on our several points of difference, the greater is the triumph of brotherly love in overcoming their repulsive power, and drawing us together in spite of them; that the more strongly a Churchman protests against Dissent, and the more strongly a Dissenter protests against the Established Church, the greater force does it give to their mutual recognition of each other as Christian brethren—so long as the protest on either side stops short of unchristianising the opposite party.

Now when we remember that nearly all Dissenters regard our position in the Church of England as logically untenable, can we wonder that some of the least cautious or least charitable amongst them should, under the excitement of this controversy, advance a step further, and pronounce it to be morally untenable? They ought not indeed to conclude that because they could not conscientiously conform, therefore we must be violating our consciences in doing so; it is an offence against the great law of Christian charity. But surely, under all the circumstances, it is not one that need put any very great strain upon our powers of forbearance. Except in those extreme cases, which create no difficulty, because our fellowship is neither desired nor would be accepted, the cordiality with which some of these very men meet us in private, shows that they do not regard us personally in the light which their denunciations of our ecclesiastical position might have led us to suppose. And we may all the more easily excuse them for snatching up this weapon in the heat of the conflict, seeing that it was forged for them by members of our own Church, who have been for years bringing the same charges against us in language quite as violent.

Mr. Minton, in conclusion, almost admits the strength of the case against the Evangelical clergy:—

The "great moral" of this unhappy controversy is the necessity for increased exertion to get rid of every pretext and excuse for throwing doubts upon our honesty. Dr. Vaughan utters nothing more than the plain truth, and to my mind in the most moderate and unexceptionable language, especially as prefaced with the words, "he was not there to judge them;" when he says that "as long as their rule in this matter of subscription remains what it is, there will be a large proportion of English society who cannot reconcile that conduct with sincerity." Mr. Wodehouse, late Canon of Norwich, says precisely the same in the "Claims of Truth;" and who that knows anything of what is passing around him can doubt the fact for a moment? We are blamed, and seriously, by many Dissenters,

by many Churchmen, and by many foreign brethren, for giving our assent and consent to the Prayer-book as it is. And in the face of this, are we to wrap ourselves up in a thoroughly English self-complacency, and instead of trying to remove the stumbling-block, remain content with cutting every one who ventures to reprove us for what he considers to be a grievous error? I submit, to the combatants on both sides of this fratricidal war, that the best celebrants of the Bicentenary are those who, against tremendous difficulties, not the least of which is the amazing indifference of many of the Evangelical clergy, are endeavouring to turn back the tide of reactionary policy, which reached its height at the disastrous period of the Restoration, and to expand our National Church, "not" to borrow the language of Archbishop Whately—"by any departure from the principles of our Reformers, but by following more closely the track they marked out for us."

There is to be a combined clerical meeting held at Southport this week, when addresses on various subjects will be given. There is to be a two days' session. In the second Canon Miller will introduce the following question:—"What course ought to be pursued by the clergy under the renewed assault upon the Church by Dissenters, as illustrated in their Bicentenary proceedings?"

THE EJECTED TWO THOUSAND.

THE NORTH MIDLAND COUNTIES.

IV.—LINCOLNSHIRE.

- ALLINGTON.—*George Beck*.—Resided some time in London, from which he fled to Tottenham to escape the plague. Died of that disease, however, in 1666.
- ANTHORPE.—*Thomas Spademan*.—Became, after the Indulgence, pastor of a Presbyterian church in Boston, and died there.
- BARSBY.—*Mr. Elwood*.—No further information.
- BARTON.—*Mr. Roste*.—Ditto.
- BILLINGBOROUGH.—*James Morton*.—Died at Billingborough in 1663.
- BOOTHBY.—*John Sanders*.—No further information.
- BOSTON.—*Mr. Anderson*.—A Congregationalist, ditto.
- BROCKLESBY.—*Theophilus Brittain*.—Took a residence at Swinderby, and kept a private school. Prosecuted for that, and committed to the Lincoln Gaol, where he stayed seven months. Became chaplain to Colonel King; and afterwards removed to Roxham, where he took a farm. Died in 1706.
- BURTON PEDWARDIN.—*Mr. Lee*.—No further information.
- COLTSWORTH.—*Mr. Brown*.—Ditto.
- CROWLE.—*Robert Durant*.—Removed to Hedness, where he preached until 1664, when he was seized and sent to York Castle. Settled at Sheffield, where a place of worship was built for him in 1669; and died there in 1678.
- DOWESBY.—*Mr. Rocket*.—Died soon after his ejection.
- FLIXBOROUGH.—*Jonathan Grant*.—Went to Thursco, Yorkshire, where he remained until his death.
- FRODLINGHAM AND BROMLEY.—*John Ryther*.—Removed to York and afterwards to Allerford. Imprisoned in York Castle. Afterwards came to London and preached at Wapping.
- FULBECK.—*Tristram Finchfield*.—No further information.
- GATE BURTON.—*Mark Trickett*.—Went to Thursco. Imprisoned in York Castle for Nonconformity.
- GRENTWORTH.—*Mr. Aires*.—No further information.
- GRINTHAM.—*Henry Vaughan*.—Went to the Bermudas.
- Mr. Starkey*.—Died at Newington-green, having taken no public work since his ejection.
- GUNNERBY.—*Matthew Sylvester*.—Lived as chaplain to Sir John Bright and Mr. White. Afterwards removed to London and became assistant to Baxter, who left him the MS. of the History of His Life and Times, —the work published and known as Sylvester's Baxter. Died in 1708, as pastor of a church at Blackfriars.
- HARLEXTON.—*Richard Northam*.—No further information.
- HORNCastle.—*Mr. Dickenson*.—Ditto.
- KIRTON.—*Moses Mills*.—Removed to Lincoln, but was thrust out by the Corporation Act. Went to Lessingham, and thence to Sleaford, where he formed a small church, of which he died the pastor.
- LEE.—*Thomas Bonner*.—"Went through many straits and difficulties." Died at Wispington, near Horn-castle.
- LINCOLN.—*Edward Reyner, M.A.*—An eminent divine of the Commonwealth, and a Congregationalist, but there is no information as to his life subsequent to his ejection.
- Thomas Scortureth*.—No information.
- James Aaby*.—Remained and died in Lincoln.
- LESINGHAM.—*Mr. Hales*.—No further information.
- LUDBOROUGH.—*Mr. Alford*.—Ditto.
- MANBY.—*Mr. Cramlington*.—Ditto.
- MARHAM.—*Mr. Arnold*.—Ditto.
- PICKWORTH.—*Michael Drake*.—Lived at Fulbeck, but preached constantly in a private house at Lincoln.
- QUAPLODE.—*Mr. Petit*.—Died in prison for Nonconformity.
- SCALBY.—*Mr. White*.—No further information.
- SCRIVELSBY.—*Andrew Thornton*.—Ditto.
- SLEAFORD.—*George Boheme*.—Preached for some time after his ejection, but was at length forbidden to do so by express order of Bishop Gardiner. Removed to Folkingham, where he died.
- STAMFORD.—*Edward Brown*.—Remained at Stamford, preaching in his own house.
- (St. MICHAEL'S).—*John Richardson*.—Went to Uppingham after the Five Mile Act came into operation, but returned to Stamford and preached in various places around. Died at Kirkton in 1687.
- Joseph Cawthorn*.—Went to London and settled at Stoke Newington, where he preached to a Nonconformist congregation.
- SWAFIELD.—*Mr. Weston*.—No further information.
- SWINDERBY.—*John Birket*.—Lived at Swinderby and preached there until the Five Mile Act came into

operation. Removed to Billingborough, where he established a school. Died at Anber in 1684.

- TOFT.—*Mr. Lawson*.—No further information.
- TOTHILL.—*Mr. Grenvil*.—Ditto.
- TOTNEY.—*Martin Fynch*.—Became pastor of a congregation at Norwich, having been the fourth ejected minister who had taken charge of it.
- WIBERTON.—*Mr. Law*.—No further information.
- WILBERTON.—*Mr. Cromwell*.—Ditto.
- WINTHROP.—*Mr. Horn*.—Ditto.
- WRAGBY.—*Mr. Jackson*.—Ditto.

The following quitted the Church some time after the Act of Uniformity came into operation:—

- John Spademan, M.A.*—Swagton.
- John Rastrick, M.A.*—Kirtilton.
- Ishmael Burroughs, B.A.*—Framton.
- William Scoffin*.—Birtthorpe.
- William Quipp*.—Morton.
- Joseph Fanno, M.A.*—Cantab.

Total ejected in Lincolnshire—Forty-eight.

THE CHALLENGE OF THE REV. JAMES BARDSLEY TO MR. MIALI.

The following appeared in the *Oldham Chronicle* of Saturday last:—

TO THE EDITOR OF THE OLDHAM CHRONICLE.

The First, Upper Norwood, April 23, 1862.

SIR,—Will you do me the favour to give publicity in your columns to the subjoined letters, and permit me to add, with a view of dispelling all doubt on the subject, that, with the exception of the letter from Mr. Bardsley now enclosed, I never received a line from him in my life. I must leave you to settle with him the accuracy of your report, and I am not disposed to enter upon any controversy with him as to what constitutes "integrity" or "courage." It may suffice to say that our notions widely differ on the subject, and that, on the whole, I am glad that my feelings do not correspond with those expressed by Mr. Bardsley.

I am, Sir, your obedient servant,

EDWARD MIALI.

ENCLOSURE No. 1.

The First, Upper Norwood, April 9, 1862.

REV. SIR,—In the *Oldham Chronicle* of April 5, a copy of which has been forwarded to me, I find the following passage attributed to you, as part of a lecture delivered by you on the Monday evening immediately previous to the above date, in the schoolroom, Hey, on the subject:—"What Dissenters say of themselves, their system, and the Church:—"

"Mr. Miall himself, some months ago, accused him (Mr. Bardsley) of dishonestly using that book. He therefore wrote to Mr. Miall, making a proposition to meet him before the assembled thousands of Manchester, in the Free Trade Hall, or before a dozen gentlemen in private, and he would undertake to verify every quotation he had made. He then wrote to him at his private residence, and, to his surprise, received no reply. The week following he sent the paper containing that offer to Mr. Miall, but from that day to this that gentleman maintained a perfect and unbroken silence upon the subject, and nobody knew better Mr. Miall than his book had not been misquoted."

As I have the best reasons for supposing that you could never have uttered the words I have underscored, I think it due to you to ask whether they have not been misreported.

I am, Rev. Sir, your obedient servant,

EDWARD MIALI.

Rev. James Bardsley, M.A.

ENCLOSURE No. 2.

Newton Grange, Manchester, Tuesday.

SIR,—I am greatly obliged by your drawing my attention to that part of my lecture delivered at Hey on the 5th instant, reported in the *Oldham Chronicle*, which makes me to say that I wrote an autograph letter to your "private residence, and received no reply." I have no doubt that your information is correct, when you say that "you have the best of reasons for supposing that I never could have uttered the words you have underscored," and have no hesitation in saying that they must "have been misreported." In other particulars besides this, that report is inaccurate. The substance of what I did say, I am persuaded, is contained in a communication written to the *Bradford Observer* some days before I received your letter, and which I would here transcribe, but I regret that I am unable to lay my hands upon the paper. The simple facts of the case, however, are these. At the Liberation meeting, in Manchester, which you attended some months ago, my name was made very conspicuous, of which I do not complain if only used argumentatively. But Mr. Handel Cossam, your colleague in the deputation, charged me openly and by name, impliedly with habitual perjury; and you yourself, besides replying to my arguments, accused me of dealing dishonestly with your "Sketch-Book." As this accusation against my integrity was reported in two of the Manchester papers, it at once became a public matter, and no longer concerning us individually. I therefore thought it a duty to myself and the cause I sincerely advocate, to address to you a letter through the same medium in which the accusation had been made, stating my readiness, either in a gentleman's parlour or in the Free Trade Hall, to undertake to verify the verbal accuracy of my quotations from your book, and to prove that in every case they were intensified by the context. I then transmitted the *Manchester Courier*, containing that letter, to your office, but as there was no answer from you on the following Saturday, I then sent another *Courier* to your private residence, and in both cases marked in such a manner that, if the papers arrived, my letter could not escape your notice. As no reply was ever given, I felt justified in construing your silence into an unwillingness to accept my proposal. I have on every occasion used your book with scrupulous care, and am prepared, before any tribunal, to justify both the language and spirit of my extracts. As your charge against me was not one of inadvertence, but a want of integrity, I felt justified in addressing you through the medium in which the accusation was publicly made. I knew that this would economise both your time and mine, and considered that it would fulfil both the requirements of courtesy and the claims of justice.—I am, Sir, your obedient servant,

JAMES BARDSLEY.

[With reference to the above correspondence, we have to say most distinctly that the Rev. James Bardsley has not been in any way misreported in the remarks

he made on the challenge he professed to have given to Mr. Miall. We were present at the lecture at Hey, and feel assured that the assertions made by Mr. Bardsley respecting having written to Mr. Miall were correctly reported. Whether he intended to convey the idea of an autograph letter or not, we do not profess to decide, of course. The paper containing the report of the lecture must have been in the hands of the rev. gentleman and his friends for ten days before he wrote his letter to Mr. Miall, yet not a hint was given by anyone as to any alleged inaccuracy. It will be noticed that Mr. Miall's letter is dated April 9th, and that Mr. Bardsley's bears no date, but simply the word "Tuesday," which must, however, have been at least the 15th of April. During that interval the rev. gentleman was writing to us, and yet he never makes a complaint of any inaccuracy, until Mr. Miall himself puts him in an awkward predicament, so that he is obliged either to deny having used the words or to prove the truth of his statement. Those who were present at his Hey lecture will, we feel assured, bear us out in saying that, although the report was necessarily an abridged one, what Mr. Bardsley said respecting his challenge to Mr. Miall was correctly given. Indeed our readers will observe that even in the letter he sends to Mr. Miall, the Rev. James Bardsley does not directly impugn the accuracy of the report on the matter in question, and that the way in which he professes to get out of the charge is nominal rather than real.—ED. O. C.]

THE REV. JOSEPH BARDSLEY AND THE REV. R. BRUCE

THE RELIGIOUS CENSUS OF 1851.

It will be remembered that the Rev. Joseph Bardsley, of London, in his reply to the Rev. R. Bruce, of Huddersfield, offered to give Mr. Bruce 20l. for Highfield Chapel, if that gentleman would produce from Horace Mann's Census Report of 1851 the statement made in his lecture that the Dissenters had a majority in attendance at public worship over Churchmen. He went on to say—"I know how Mr. Bruce has been misled, and how a Christian gentleman like Mr. Bruce might be misled. The statement is made in a certain book which I have read through very carefully, and twenty to one I know where the mistake came from." In answer to this, as our readers are aware, Mr. Bruce published the figures from Mr. Mann's report, giving the Established Church a smaller number of attendants (310,964) less than the various other bodies. Having given these figures, Mr. Bruce has justly claimed the 20l. from Mr. Bardsley; but the money is not forthcoming, and a letter is published instead, to show cause why it should not be handed over to Mr. Bruce. Finding it impossible now to deny that Horace Mann gives the above figures, Mr. Bardsley says nothing about "a certain book," but fully admits that Mr. Bruce has got them from the right source, and says—"If Mr. Bruce will examine a little more carefully the statement he has quoted from Mr. Horace Mann, he will see that Mr. Mann is speaking of attendance, and not of attenders." On this the *Huddersfield Examiner* says:—"Mr. Bardsley emphasises the word attendance, as given by Horace Mann, as though Mr. Bruce had used a different one. Mark the passage in Mr. Bruce's lecture, and which Mr. Bardsley himself quotes:—"Our numbers are such that Horace Mann declared in his official report of the Census in 1851, that we have a majority in attendance at public worship over Churchmen." Mr. Bruce says nothing about 'attenders,' as Mr. Bardsley, with characteristic unfairness, would insinuate; he employs the very word used by Mr. Mann, as his opponent confesses! But Mr. Bardsley says—"Mr. Mann speaks of the 'number of attendances';" Mr. Bruce speaks of the "number in attendance." Now Mr. Mann puts it in a stronger way even than Mr. Bruce, in the table from which that gentleman quotes. He actually gives this table compiled from the returns, as 'showing the total number of ATTENDANTS at public worship.' On the Census Sunday, and in this table, a majority of 310,964 is given to the various Nonconforming bodies over the Church. This is Mr. Mann's declaration of facts as given by the returns, and unquestionably necessitates the paying down by Mr. Bardsley of the offered 20l. From this there can be no loophole of escape. It will not serve his purpose to say that Mr. Horace Mann said one thing and meant another; the question is—Did he declare in his official tables that the total number of attendants gave a majority to the Dissenting bodies over the Established Church; As he unquestionably did this, both in table A, and in supplement II. to that table, there is nothing left for Mr. Bardsley but to send his 20l. to Mr. Bruce or forfeit his word."

After exposing Mr. Bardsley's rash assertions, Mr. Bruce in a letter to the same journal, says:—"It is very evident that Mr. Bardsley misunderstood my statement as he has misunderstood others. I congratulate my Church friends on the subdued tone of their leader in his letter to the *Chronicle*, as a great improvement upon that which he evinced on his last appearance in this town. It will be quite soon enough for him to accuse me of misquotation when he can prove such a charge; and to claim charity for withholding odious epithets, when I deserve them. Meanwhile I shall be satisfied if he will only do me justice."

THE CHURCH-RATE CONFLICT.

WOODBRIDGE—A RATE ABANDONED.—In this parish Mr. Dallenger said that the proceeds of property and the balance in hand last Easter had been amply sufficient for the ordinary repairs of the church, and had left a balance of 1034 in the hands of the churchwardens, and consequently a Church-rate was found unnecessary and had not been col-

lected. He moved:—"That the Church-rate made on the 4th October last, and confirmed on the 17th of that month, be abandoned." Mr. F. Whistock seconded the motion, and it was carried.

NORTON, NEAR MALTON.—At a vestry meeting of this parish, on Easter Tuesday, a motion for a penny rate was negatived by a majority of thirty-five, only seven voting for the rate.

CANON MILLER ON CHURCH-RATES.—At a vestry meeting the other day the rector of Birmingham said:—

Looking at it not as a point of abstract law or equity, but simply with a practical and earnest desire for the stability and progress of the Church, and a desire to live in peace and charity with Dissenters, nothing, he thought, could be more unwise than to endeavour to maintain the Church-rate law as it now stood, even if it were possible, and he therefore desired to see the law altered. He believed that the gentlemen who took their ground on the "No surrender" principle were most conscientious, and most anxious for the good of the Church, but at the same time he believed their policy to be most ill-advised and mistaken. He believed it was a great mistake on the part of many persons to suppose that the question of an Establishment was inseparably bound up with Church-rates. He could not believe that the Church Establishment depended, as on one of its main pillars, on a rate granted annually by a vestry; it was wrong to identify the question of the Church Establishment with the grant of a Church-rate. On the other hand he would say, though probably many persons might not agree with him, that when once Dissenters of every denomination had a full assurance given them that they would not be applied to in any way for that rate, and that they were in every way exempt from it, then he thought those Dissenters should have no objection to the Church people taxing themselves by law, and making a rate for the support of the Church, from the pockets of Churchmen, if they thought right.

EXETER.—The Easter parochial meetings in this quarter have gone off with alarming unanimity. The capricious public have dropped the anti-Church-rate cry in divers parishes, where it was wont to be resonant at this season of the year, and a frightful state of concord prevails. Let Bishop Phillips look to it: what does it portend? We stand aghast, and pause for a reply. It ought, perhaps, to be said in explanation, that in St. Sidwell's, a rate-fighting parish, no rate was proposed this year, consequently there could be no fight on that ground. In St. Olave's, another fighting parish, the rate is running, or rather limping along, as some pay and grumble and others question its legality, and will not pay at all.—*Western Times.*

BROMLEY.—THE CHURCH-RATE OPPOSED.—The annual vestry was held on Easter Tuesday, for the purpose, among other business, of making a Church-rate. The churchwarden, who presided, having submitted his estimate of the probable expenditure, said that a 1½d. rate would realise about 135£, which, with a balance in hand of 46£ 9s. 7d., would be sufficient. The rate having been proposed and seconded, Mr. F. J. Sargood moved as an amendment that the amount required be collected by voluntary subscription. The chairman, however, refused to receive this amendment, and Mr. Sargood then handed in a written protest against any further proceedings, but the chairman refused to receive this also. The rate was then carried, as the Nonconformists present abstained from voting on Mr. Sargood's suggestion.

RATE REFUSED AT STAMBOURNE, ESSEX.—In this parish on Easter Monday an amendment in favour of voluntaryism was carried by 8 to 2, the vicar leaving the chair rather than put the amendment.

THE CHURCH IN A FIX AT GODALMING.—At the Easter vestry, held on Monday week, the Vicar stated to the meeting that owing to the refusal of the vestry to sanction a Church-rate, the needful funds for the repair of the parish church had not been forthcoming, and as a consequence he (the Vicar) had been unable to find a gentleman willing to fill the office of churchwarden, unless some guarantee were given that the proper funds would be provided. It appears that for some three years past a voluntary subscription has been adopted by the vestry, in preference to a compulsory rate. The first year a sufficient sum was by this means collected, but in the two following years, owing to the want of some systematic plan, scarcely any applications for subscriptions had been made, it appearing by the subscription list that Dissenters had contributed liberally, whilst many influential Churchmen had declined to give a farthing. Hence there was a deficiency of some 30£, which, with another sum of 35£ for the current expenses of the year, was the amount now sought to be raised. The vestry expressed a decided objection to give any guarantee for this sum, and as the churchwardens elect refused to take office without such guarantee, the vestry was compelled to adjourn without proceeding to an election. Ultimately, on the motion of a Dissenter, a committee was appointed to take steps to collect a voluntary subscription, and so relieve the Established Church from the dilemma created by its own shortcomings.

TAMWORTH.—Before T. Branall, E. B. Hamel, W. Skey, and — Bagnall, Esqrs., on Friday, 25th inst., Charles Askew, farmer, was summoned for the payment of 1£ 14s. 1½d. Church-rate. Mr. Bennett appeared for the defendant, and in that capacity stated the objections raised, which were as follows:—Unequal assessment; illegal items in rate; common right and other properties omitted in the rating; and portion of last rate still uncollected. Any one of these objections, he stated, were sufficient to oust the magistrates' jurisdiction. The bench, however, did not concur in the opinion, and for some time refused to dismiss the summons. Mr. Bennett, growing impatient at their long delay, declined longer to argue the case, and concluded by saying,

"Make out a warrant and distrain to-day, and sell the goods to-morrow, and I will soon show you who is on the right." The magistrates at length dismissed the case, though very reluctantly, trying to exact a promise from the churchwardens that they would take it to the Ecclesiastical Court.

THE SYDENHAM CHURCH-RATE CASE.—A case which has excited some attention was finally decided in the Court of Common Pleas on Saturday. A rate levied for a district church at Sydenham was resisted on the ground that the Act of Parliament which authorises rates to be levied for district churches specifies the object to be the repair of the church. The rate in question included, beside the repair of the fabric, the usual accessories to the proper celebration of Divine worship, and this, the objectors contended, was illegal. The case was argued from the Queen's Bench, when the court unanimously rejected the view taken by the objectors, and decided that the repair of the church included in law everything relating to the celebration of worship. The objectors moved in the Court of Common Pleas for a new trial; but the Court, through Chief Justice Sir William Erle, unanimously refused the rule.

THE LATE MR. EDWARD SWAINE.

The following resolution was passed at a meeting of the Central United Bartholomew Committee on Friday last, Mr. E. Miall, in the chair:—"Resolved,—That this committee desire to record their deep sense of the loss they have sustained by the death of the late Mr. Edward Swaine, their chairman, whose gentle courtesy won the regard, while his unflinching devotion to the cause of truth and freedom commanded the respect, of all whose happiness it was to labour with him, and to express their sympathy with the family of their deceased friend in the sudden bereavement which has befallen them."

The Executive Committee of the Liberation Society have passed the following resolution respecting this lamented gentleman:—"That this committee have received with great sorrow, an intimation of the death of Mr. Edward Swaine, one of the promoters of this society; for several years a member of the Executive Committee and one of its auditors at the time of his decease. That they cherish the recollection, not merely of his steadfast adherence to the society, but of his able and unflinching advocacy of its principle,—an advocacy the value of which was enhanced by his marked Christian courtesy and unfailing catholicity of spirit; and they desire to express their deep sympathy with the family of their deceased friend, in the loss which, in the providence of God, they have been called upon to sustain."

JUBILEE OF THE CONGREGATIONAL UNION OF SCOTLAND.

The jubilee meeting of the Congregational Union of Scotland took place last week in Edinburgh.

The annual meeting of the Theological Hall was held on Tuesday morning in the Augustine Church, George IV. Bridge—William P. Paton, Esq., presiding. The report, read by Mr. Jarvis, stated that the number of students under the supervision of the committee is eighteen, including two who are studying for the service of the London Missionary Society. Forty churches contributed to the funds last year; the number this year is about thirty-six. The abstract of accounts showed a total income for the year 1861-62 of 768£; and a total expenditure of 788£. The Rev. Dr. ALEXANDER then made a report as to the state of the institution, and he concluded by pressing upon the brethren the claims of this institution, and the importance of the churches looking upon it as their own, and doing what they could for the purpose of maintaining its efficiency. The Rev. Professor GOWAN addressed the meeting, expressing his satisfaction with the conduct of the students. The Rev. DAVID ARTHUR moved, and Bailie HAY seconded, the adoption of the report, which was followed by a resolution moved by the Rev. R. MACHRAY, and seconded by W. SMITH, Esq., recommending the institution to the increased support of Congregational churches. After some formal business the proceedings closed.

A service was held at two o'clock in the afternoon on the occasion of opening the new Hall and Theological Session. The Rev. Mr. CULLEN presided, and opened the proceedings with prayer. The Rev. Dr. ALEXANDER then delivered an inaugural address on the occasion of opening the Theological Session and Hall, and the Rev. Dr. GOWAN followed with an address on "Theological Study," and, after a few remarks from the Chairman, the meeting closed.

A conversation took place in the Music Hall in the evening. The proceedings were opened with prayer by the Rev. D. RUSSELL, Glasgow, and W. E. Baxter, Esq., occupied the chair.

The CHAIRMAN, after referring to the progress of evangelisation in Scotland, and the increasing number of Independents, went on to say:—

When we contrast the state of Scotland fifty years ago with its state now, have we not some reason, ladies and gentlemen, to hold a jubilee? Then moderation, like a cold wet blanket, chilled the land, deadened its spiritual sensibilities, extinguished every spark of fervour before it had time to be fanned into a blaze, and laughed to scorn all missionary enterprise. Those who have any doubt on this point should read the "Life and Times of Dr. Somerville." You need not to be told what was the spiritual condition of both our towns and rural parishes then; how the Gospel was hidden from the people, and in its stead men who had sworn to the Confession of Faith and ever so many catechisms, preached a cold and comfortless morality. How different the aspect of the Church Establishment now! I rejoice to

know that in hundreds of its pulpits, every week there is proclaimed—and proclaimed with power and earnestness too—the everlasting Gospel of the grace of God; and my satisfaction is enhanced by the knowledge of the fact that within the pale of that Establishment there is not only a growing liberality of sentiment and respect for religious liberty, but to a great extent a practical, and to a more limited, but no less certain extent, a theoretical, recognition of the great principle of Voluntaryism. Ever since I first entered the House of Commons the change of feeling towards the Voluntary principle is most apparent and gratifying. I have heard leading Conservative statesmen laud it as an admirable and necessary aid to the Establishment, and many things have recently occurred to impress upon our statesmen a belief in its vitality, its power, and its coming triumphs. I may instance the recognised impossibility of having State Churches in our colonies, the enormous sums that have been freely given by the members of the Church of England towards the erection of additional places of worship in the large towns, the determination of the House of Commons to grant no more endowments, and last, but not least, the princely liberality and distinguished success of the Free Church of Scotland. And, ladies and gentlemen, it would ill become me to sit down without expressing my deep sense of how much our country owes to the indefatigable evangelical labours of the Free Church—with whom, and our United Presbyterian friends, I trust we shall always be anxious to co-operate in every enterprise having for its object the social moral, and religious well-being of the people. (Loud applause.)

The Rev. GEORGE D. CULLEN then read a paper on "The History of the Theological Hall."

The Rev. J. G. MIALL then addressed the meeting, as a deputy from the Congregational Union of England and Wales. In the course of his remarks he contrasted Scotch with English Independency, and the up-hill work of the former in solving the problem of Christ's spiritual kingdom. They had taught their English friends the value of union in spite of themselves. He adverted to the many and signal services conferred upon the cause of Congregationalism and religion in general by their Haldanes, Ewings, Russells and Wardlaws. He entertained a strong impression that a Scotchman grafted upon an English stock or an Englishman grafted upon a Scotch stock was one of the noblest forms of civilised humanity. (Laughter and cheers.) He trusted that in this jubilee year they would renew their strength, and expressed, on behalf of the Congregational Union, the most fervent hope that their Scotch brethren might receive all those blessings which would dignify their path and enlarge their usefulness. (Cheers.) Mr. Miall then proceeded to speak of the movements of the Nonconformists of England, and specially referred to the Bicentenary Commemoration of the Ejection of the Nonconformists in 1662. He stated at some length the reasons why they were authorised and bound to celebrate the event, and eloquently described the heroic firmness of conscience and manliness of the ejected. Who were to commemorate their virtues if not modern Nonconformists?

If we are censured for claiming alliance with them, and suffer their Bicentenary to pass away without memorial services, will they who blame us do it in our stead? Will they tell us that the points objected to by these suffering brethren were no real points after all? Will they assert that the Prayer-book needs no revision—that its formularies are above all amendment? Will they take the catechism, or the confirmation service, or the burial of the dead, or the visitation of the sick, and be prepared to prove that the statements made in the Book of Common Prayer are just what the Independents demand, and what their enlightened consciences approve? Or, if they cannot do this, will they explain how it is that they have given their unfeigned assent and consent to them all? (Applause.) The day of St. Bartholomew could desire no better commemoration than some of our antagonists could give it. Why, then, do they not give it? Is fidelity to conscience in their eyes nothing? Have they no commiseration to spare for those who encountered, at the expense of such sufferings, the world's dread laugh? It is to be feared that they who rake up the exploded scandals against Cromwell are not the men to do it. Much is it to be feared that they who use as a stock-book Walker's "Sufferings of the Clergy"—a book, the rancour and venom of which are not to be surpassed even in the rabid times of Queen Anne—are not the men to do it. If men—clerical men—with all the lights which have been thrown upon the subject, will identify themselves with these High Churchmen of the days of Charles—when hatred to evangelical religion was notorious—who threw scorn upon all that was spiritual, and believed in nothing which did not promise place and preferment—if men avowing the tenets of the Gospel stand on this platform, may we not believe that they are like the French Royalists at the time of the Restoration, of whom it was said that they had learned nothing and had forgotten nothing? If there be those who, nothing honouring the names of those of whom it has been long believed the world was not worthy, seek to identify their cause with the cause of High Church bigotry and intolerance—who are for taking the side for which Archbishop Laud and Judge Jeffries were the great advocates, and who, if they do not justify the persecution of the Puritans, labour at least to extenuate them,—why, the best favour we could do them, if they will not do it for themselves, would be to petition vigorously for the removal of that which blinds their judgment, and to ask on their behalf, if no longer on our own, that the Act of Uniformity may be speedily repealed. We have, I thank God, long since disavowed the intolerance of our ancestors. May we not well sigh for the day when our opponents shall with equal emphasis reject and repudiate the acts of theirs. (Much applause.)

Mr. Miall concluded, amidst applause, by again expressing his gratification at being present at these interesting meetings, and his brotherly good wishes for their continued and increasing prosperity.

The Rev. JOHN DUNCAN, of Aberdeen, then delivered a stirring and eloquent address on "Missions in Cities."

On Wednesday forenoon, two private meetings

were held in connexion with the Union. At half-past ten the annual meeting of the Widows' Fund Association took place; and at half-past eleven the annual meeting of the Ministers' Provident Fund Association, Erskine Beveridge, Esq., in the chair.

The annual meeting of the Union was held at one o'clock, in Augustine Church, John Gibson, Esq., W.S., presiding. The proceedings were opened with prayer by the Rev. Mr. M'Laren, New Lanark.

The CHAIRMAN, in opening the proceedings, referred to the prosperity which had attended the Union during the fifty years of its existence. In the course of his remarks, Mr. Gibson referred to the fact that the Lord Advocate, in his Education Bill for Scotland, entirely ignored the existence of the Independent body. (Hear, hear.) He had divided the country into Presbyterians, Episcopalians, and Roman Catholics, and provisions were made in the bill for all these in one way or other, but no reference was made to the Independent body. They should not, however, be afraid or discouraged by that circumstance.

The Rev. Mr. RUSSELL, secretary, then read the fiftieth annual report, which, after noticing the fact that the Union had reached its jubilee, and alluding to the leading events of its history, proceeded to refer to the resignation and subsequent death of the Rev. Henry Wight, the late secretary of the institution, of whose labours a suitable acknowledgment was made. After noticing the deaths of three other clergymen connected with the Union during the past year, the report gave an account of the position and prospects of the various churches assisted by the Union throughout Scotland, quoting reports from the ministers of these churches, which were of a very satisfactory character. In summing up these reports, the committee stated that during the year from 31st December, 1860, to 31st December, 1861, after deducting the deaths and removals, a clear addition of 159 had been made to the churches receiving assistance from the Union.

Mr. DAVID M'LAREN, treasurer to the Union, read the financial report.

The Rev. P. WHYTE, of Montrose, moved, and Mr. G. GRAY, of Dalkeith, seconded, the adoption of the report.

It was resolved that the second Lord's-day in June should be appointed "as a day of thanksgiving for God's goodness, of humiliation for their own shortcomings, and prayer for a greater blessing on the union and the increased spiritual prosperity of the churches, their pastors, their deacons, and members."

The Rev. Mr. SPENCE, Dundee, said that it had been thought desirable by the committee that the Congregational Union of England should meet occasionally in Edinburgh or Glasgow; and though it might seem rather an Irish proceeding to have a meeting of the Congregational Union of England in Scotland, there would be many advantages from such a course. Our strength, Mr. Spence proceeded to say, is not known in Scotland. The people of Edinburgh, accustomed to see the large gatherings to the General Assemblies and United Presbyterian Synods, are perfectly astonished when they only see some sixty white neckcloths coming to Edinburgh as representatives of the Congregational Union of Scotland. Mr. Spence concluded by moving that the committee be empowered to consider the propriety of forming, in concert with the Union of England and Wales, a Congregational Union of Great Britain. (Applause.)

W. E. BAXTER, Esq., M.P., in seconding the motion, remarked that any step that brought them into closer alliance with the powerful body of Congregationalists in England, could not fail to promote the principles of Independency in both sections of the United Kingdom. (Cheers.)

The CHAIRMAN then put the motion to the meeting, and it was carried with acclamation, after a few words from JAMES DOUGLAS, Esq., of Cavers.

A public meeting was held in Augustine Church in the evening, under the presidency of W. Leslie, Esq., of Aberdeen. The Rev. Mr. WILLIAMSON opened the meeting with prayer. The CHAIRMAN said he had sometimes wondered why so little interest was taken in the Union by some of the churches; and he was afraid that they were rather outrunning Independency in some particulars. At the commencement of the Union the churches numbered 80, and they had not made the advances which might have been expected, nor kept progress with the advancement of the population of the country. They drew too much on their stock of character and credit, from what was done by their forefathers. The Rev. A. G. FORBES read a paper entitled, "Facts and Reflections Illustrative of the History of the Congregational Union of Scotland." The Rev. DAVID RUSSELL then delivered an address on the "Present Position and Claims of the Union," and stated that there were at present 94 churches connected with the Union. He strongly advocated the formation of a Chapel-building Society, and an infusion of the earnest prayer of their southern brethren. The Rev. ALEX. SMITH, Rendar, then gave an address on the religious conditions of the Orkney Islands. The Rev. ROBERT SPENCE, Dundee, then gave an address on "Our Institutions," after which the benediction was pronounced by the Rev. JAMES ROBBIE, of Fraserburgh, and the proceedings terminated.

A public breakfast took place in the Masonic Hall at half-past eight o'clock a.m., on Thursday. The Rev. W. J. COX occupied the chair. There were a number of ladies and gentlemen present. The Rev.

G. D. CALLEN made his usual report of the Scottish Congregational Fund for Widows and Aged Brethren.

At twelve o'clock a jubilee sermon was preached in Albany-street Chapel (the Rev. William Pulsford's) by the Rev. Robert Machray (Dumfries). Mr. Machray chose his text from Psalm xlv. 16, and adverted in his discourse to the example set Congregationalists by their forefathers, the duty devolving upon their descendants, and the encouragement they had to perform that duty.

A public meeting was held in the evening in Augustine Church, which was crowded above and below. Adam Black, Esq., M.P., occupied the chair; and was surrounded by a large number of ministers and influential laymen. After an address from the Chairman, the Rev. Mr. Hannay, Dundee, then proceeded to address the meeting on the subject of the Ejection of the 2,000 Nonconforming clergy of the Church of England on St. Bartholomew's Day in 1662. He instituted a comparison between the exodus of St. Bartholomew in 1662 and the Disruption of 1843; and showed in what respect the former was the more important even of the two.

The Non-intrusion ministers, as was well-known, could meet in conference; they could draw out the sympathies of the country towards themselves; they could gather together at their own meetings; the strongest amongst them could strengthen the weak; they went from the Assembly Hall to Canonmills arm in arm, the weak leaning on the strong. But it was not so with the Nonconformists of England. They had to settle this great question each man for himself, in his study, in his closet, on his knees,—not knowing what his nearest neighbours were doing; and thus on St. Bartholomew's Day they had the exodus of 2,000 men, each strong in the strength of his own personal convictions and principles and conscience. (Applause.) The Nonconformists of England, he might say, went out in the darkness; the Nonconforming Free Churchmen went out in the light of day. It was then an age of toleration; the latter had the example of other Churches before them, and they were at liberty to go out and form another Church of sympathising people. Not so with the Nonconformists of England; with them, "Conform or be silent," was the word; and a hard word it was for these men, for to preach the Gospel was to them a passion, and to be silent was to them worse than to starve. The men of 1662 found the solution to their question, so did the men of 1843; and he believed that there were men like Welsh, Gordon, Chalmers, and Cunningham, besides living celebrities whom he might mention, who, if they had lived in 1662, would have been as loyal to their consciences as were Baxter, Howie, or Alleine. He compared these events, he said, for the purpose of illustrating that full and cordial submission to the dictates of conscience, which was required at the hand of every Christian man. (Applause.)

Mr. Hannay then proceeded to treat of the question as to who were entitled and called upon to celebrate the ejection of the Nonconformists in 1662; remarking that it certainly was not those who, remaining in the Church of England and professing their adherence to its principles, still admitted that there were certain of the forms of that Church, and portions of the Prayer-book, which they could not approve. (The Rev. gentleman concluded amid loud applause.)

The Rev. Mr. BATCHELOR, Glasgow, next addressed the meeting, on "The Tendency of Congregationalism to Develop the Individual Life and Strength of Christian men," and concluded amid applause.

The Rev. J. G. MIALL then proceeded to point out the relation of the principles of Independency to the conversion of the world, and to show that religion had in past time made most progress, not when under the patronage of kings and governments, but when individual piety burned brightest. Congregationalism could move quietly upon any given and necessary point. It needed no cumbersome process of previous organisation, no Parliamentary grants, no colonial bishoprics to be formed and endowed ready to hand. Nor had it to encounter any difficulties respecting lay preaching, seeing that, according to its theory, every man was competent to convey the Gospel so far as he knew it, and each good man could, as a priest, offer up spiritual sacrifices, acceptable to God by Jesus Christ. Another advantage belonging to their system was that, in what territory soever they had planted a Church, that Church became immediately the centre of a new system called to ramify itself as the exigencies of the case might demand. The native and lay agency, which their system peculiarly called into action, was one of all others on which the conversion of the world must now depend. Mr. Miall then adverted to the part which the Congregational body has taken in advancing the spread of Gospel truth in various quarters of the world, and concluded amid loud applause.

The Rev. Mr. SPENCE then proposed a resolution conveying the thanks of the meeting to Mr. Miall for his attendance and addresses as delegate from the Congregational Union of England and Wales; to W. E. Baxter, Esq., M.P.; John Gibson, Esq.; William Leslie, Esq.; and Adam Black, Esq., M.P.; for their services as chairmen; and the thanks of those who had come from a distance, to those friends in Edinburgh through whose kind hospitality they had received the comfort of a home during their stay in the city. (Loud applause.)

The Rev. Mr. JOHNSTON, Glasgow, then pronounced the benediction and the meeting separated.

CONGREGATIONAL UNION OF IRELAND.

The annual meetings of the Irish Congregational Union have recently taken place in Dublin. The proceedings were commenced with a public meeting in Zion Chapel, King's-inn-street, on Wednesday evening, April 16th. Henry Leechman, Esq., of Kingstown, took the chair, and was accompanied to the platform

by Samuel Morley, Esq., of London: the Revs. George Smith, Secretary of the Congregational Union of England and Wales; Dr. Urwick, Dublin; T. W. Aveling, of London; J. B. Paton, M.A., of Sheffield; J. De Kewer Williams, N. Sheppard, of Sligo; W. Fox, of Mallow; R. Sewell, of Londonderry; J. Kydd, of Coleraine; J. W. L. McAssey, J. G. Manly, and David Harding, of Dublin, &c. Most of the Irish churches, including those at Dublin, Derry, Belfast, Limerick, and Cork, were represented either by ministers or delegates, and there was a large and respectable audience.

The meeting being opened with prayer by the Rev. N. Sheppard, of Sligo, the chairman explained briefly the objects of the meeting, and concluded by calling upon the Rev. W. Fox, who said they were met for the purpose of uniting in closer bonds of union the churches of the Congregational faith and order in this country, and spoke of some things essential to success. The Rev. J. Kydd then spoke of the progress of the work of the Lord at Coleraine. The chairman then introduced the Rev. George Smith as the delegate from the Congregational Union of England and Wales, who was most warmly received, and spoke of the friendly and fraternal feeling with which the Irish Union was regarded by the united ministers and churches in England and Wales which he had the honour to represent. The Rev. T. W. Aveling and S. Morley, Esq., in addressing the meeting, spoke specially on the ejection of the 2,000 confessors in 1662, and the Bicentenary of English Nonconformity in 1862. The Rev. A. King and others addressed the meeting, which was closed with the benediction about ten o'clock.

The ministers and delegates met again on Thursday morning at ten o'clock in York-street Chapel, when, after a short time spent in devotional exercises, the Rev. Dr. Urwick, chairman of the Union, delivered the address from the chair, which took upwards of an hour and a half in delivery, and was most able and instructive. At the close of the address, the members of the Union adjourned to the Lecture-room, and the report for the past year was read by the Rev. N. Sheppard. The Rev. George Smith was now introduced by Dr. Urwick as the delegate from the English Union. The sentiments to which he gave utterance were warmly received and heartily reciprocated by the assembled brethren and friends.

The ministers and delegates continued in conference during the whole of Thursday and Friday, the 17th and 18th of April, and among other important subjects brought under consideration were the following:—The New Marriage Law for Ireland and Sir Hugh Cairns' bill, a "Widows' Fund," "Army Chaplancies," and the Bicentenary Commemoration, in reference to each of which important resolutions were passed. The Rev. J. Bain, of Straid, was appointed to join the "united deputation to Sir H. Cairns in reference to the proposed 'Irish Marriage Law.'" The Rev. George Smith, of London, preached in York-street Chapel on Thursday evening, and on Friday evening the meetings were brought to a close by a public meeting held at the Congregational Church at Kingstown, which was largely and respectably attended.

WHAT IS TAUGHT IN NATIONAL SCHOOLS.

The following correspondence between the Rev. F. S. Williams, Independent minister, late of Birkenhead, and the Rev. D. Paul, curate of Sibbertoft, has recently taken place, and appeared a few days ago in the columns of the London *Daily News*. It has been forwarded to us for insertion by a correspondent of the neighbourhood:—

Sir,—Mr. Whiteside affects to be very much shocked that anything disparaging of the clergy should be hinted by any one in this Revised Code debate, and yet even he would, I believe, be amazed did he know the extent of the "priestly tyranny" actually practised in the country districts by the said clergy in connexion with the present education system. Children are constantly compelled to conform to rites and to learn doctrines which are loathed by their parents, and the essence of Romanism is silently instilled into their minds through the agency of Government grants for national education. Will you kindly insert the following correspondence, which will throw light on the subject?—I am, &c.,

FREDERICK S. WILLIAMS.

Sibbertoft, *via* Rugby.

Sibbertoft, March 13.

Dear Sir,—My attention has been called to some matters connected with the administration of the village school, on which I shall be obliged if you will give me some information. Will you kindly let me know

1. Whether you require the children who attend the day-school to attend the Sunday-school?
2. Whether you require all children who attend the school to be christened, whatever may be the views of the parents on the subject of baptism?
3. Whether the children who attend the Sunday-school are taught the hymns contained in a book entitled "Hymns for Little Children," published by Masters, in which I observe such sentiments as the following:—

We were only little babies
Knowing neither good nor harm,
When the priest of God most holy
Took us gently in his arm.

And he sprinkled our young face
With the water clear and bright,
And he signed our Saviour's token
On our little foreheads white.

In the name of God the Father,
Of the Son, and Holy Ghost,
He baptized us then, and made us
Soldiers in our Master's host.—P. 12.

We were washed in holy water,
We were at Christ's church within,

Gifted with His Holy Spirit,
And forgiven all our sin.—P. 16.
Once in baptismal waters bright
He washed our sinful spirits white,
Forgave us once for all.—P. 32.
O Christian child! in Christ's own Church
So late baptized and born anew.—P. 46.

I do not address you in any unneighbourly spirit, with any want of courtesy towards yourself, but shall feel obliged if you will write me a line in reply to these inquiries at your early convenience, as others besides myself are anxious about them.—I am, yours truly,
(Signed) FRED. S. WILLIAMS.

Rev. D. Paul, Sibbertoft Vicarage.

Sibbertoft, March 15.

Mr. Paul begs to acknowledge the receipt of Mr. F. Williams' letter, and cannot understand what possible claim Mr. Williams can have for asking such questions with regard to a school with which he has no connexion. Mr. Paul must, therefore, respectfully decline to answer them.

Sibbertoft, March 15.

Reverend Sir,—I thank you for your note received this morning, though I regret you have not furnished me with the information I desired. You decline to answer any questions respecting the administration of the school, because you "cannot understand what possible claim" I can have for asking them "with regard to a school with which I have no connexion." Allow me to justify my opinion that I have a "possible claim," and a "connexion" with the matter.

1. I have a claim to those social usages which allow that if a question be courteously put it deserves a courteous answer.

2. I have the claim of an Englishman to everything and to criticise everything that is "national." You are the minister of the "national" Church, and my questions related to the "national" school; and as I pay taxes for the support of both, and can claim the services of both, I think I have some claim to know how the money is appropriated in both. The people of this country pay many millions sterling a year of taxes for the support of the clergy of the Established Church, and about another million to keep up the national and other schools of the land. The village school at Sibbertoft is largely maintained by these taxes to which I pay, and therefore I think I have a "claim" upon it, and "connexion" with it.

3. I have a claim in the matter as a Christian. The National Church of this land is avowedly a Christian Church, and it is supposed that in the national schools the Christian religion is taught. Now if I find that, instead of the religion of Christ, some human invention is substituted; that if, instead of the people being fed with truth, they are taught what Bishop Jewel calls "a superstitious, a gross, and Jewish error"—an error which another clergyman of your Church says has destroyed, he believes, "more souls than any one single error branded on the black list of heresy"; if children are taught that it is by "sacraments whereby their souls are born anew and fed" (p. 29), and that, instead of "believing on the Lord Jesus Christ, and they shall be saved," a little "holy water" (p. 16) falling from the hands of the priest will do instead, and will change them into "little Christians," I think I have a claim to interfere for the sake of the souls of the misguided.

I have thus a threefold "claim" and "connexion" with the matter. Especially I have a duty as a citizen to see that the money I pay for the support of true religion and education is not used for the spread of false; and I have a duty, as a Christian, by every fitting means, to prevent my fellow-men being induced to trust to "holy water" and "sacrament" instead of Christ, and to protest against their being deluded and lost by teaching which another episcopal clergyman has well said "is full of danger to the souls of men."

Allow me to observe, in conclusion, that it was only as a matter of courtesy to yourself that I wrote at all. I had been credibly informed that persons in this village, who themselves are Baptists, had been induced to have their children christened because, otherwise, the children would not be admitted into the "national" school. I had also been assured that the hymns referred to in my last were taught in the village school. But I preferred first to communicate with yourself, that I might not be guilty of any even apparent discourtesy, and that I might do no injustice to any of the facts of the case.

I am, reverend sir, yours respectfully,

(Signed) FRED. S. WILLIAMS.

P.S. Unless, therefore, I am favoured with some more satisfactory reply than your last to my queries, I shall feel it my duty to take some further steps in the matter.
Rev. D. Paul.

Sibbertoft, March 23.

Mr. Paul begs to acknowledge the receipt of Mr. F. Williams' letter, but must, with all due respect, decline to enter into the controversial topics contained in it.

THE PERSECUTIONS IN SPAIN.—An effort is being made to collect the signatures of Roman Catholics to "an earnest and public protest" against the continued persecution of Matamoros and his fellow-prisoners.

THE LATE REV. J. SHERMAN.—The will of the Rev. James Sherman, of the Paragon, Blackheath, has been proved in the London Court by the executors. The will, which bears date only the month preceding his death, disposes of some legacies and two charitable bequests, leaving the residue, real and personal, to his son, James W. Sherman, Esq. To Cheshunt College he has bequeathed 100*l.*; London Missionary Society, 50*l.*; legacies to the Rev. Henry Allon and Joseph Beazley, also to a few friends and to his servants.

LIBERATION SOCIETY AT LOWESTOFT.—On Monday evening, the 28th April, a meeting on behalf of the Liberation Society was held in the Congregational School-room in this town, when Mr. Kearley, one of the society's representatives, attended to address the meeting. The Rev. Richard Lewis occupied the chair, and, after devotional exercises, he introduced the lecturer. There was a numerous and respectable audience; and the address, which was

an able, though necessarily concise, exposition of the prominent objects of the society, and of the nature of a State Church, was listened to with interest, and highly appreciated. Mr. Lewis expressed the thanks of the meeting to Mr. Kearley for his excellent address, and invited new subscribers to aid the society's funds. His appeal has been very favourably responded to, and the list of subscribers increased. Mr. Chater had pleasure in supporting the vote of thanks, and considered that the society was worthy not only of the continued adhesion of its friends, but also of extended support. The so-called Reformation of Henry VIII. was imperfect, and only the first instalment of the Reformation of England; and he (Mr. Chater) regarded the Liberation Society as the agency destined to give us the second instalment, and completion of that Reformation.

RELIGIOUS INTELLIGENCE.

(Continued from Supplement.)

PRESTON.—Mr. W. H. Payne, late of the Baptist College, Regent's-park, has received a unanimous and most cordial invitation from the Baptist church and congregation meeting at Preston and Stansbatch, in the counties of Radnor and Hereford, and has at once entered on his duties as pastor.

OAKHILL.—On Monday evening, April 14, the annual tea-meeting in connexion with the Congregational Church was held in the British School-room. The meeting, which was very numerously attended, was presided over by John P. Spencer, Esq. Interesting addresses were delivered by the Revs. E. Edwards, of Frome; T. Keet, of Coleford; John Webb, of Shepton; and H. Shrimpton. The last-named gentleman remarked that, during his four years' ministry at Oakhill, the Church had become doubled in numbers, and that the institutions which had been established were in a very healthful condition.

CHAPEL-STREET CHAPEL, SALFORD.—A very numerous company assembled on Tuesday, the 22nd inst., in the school-room of the above chapel, on the occasion of a farewell tea-party in compliment to the Rev. S. Clarkson, who has resigned his pastorate. Among those present were Revs. Dr. McKerron, P. Thomson, M.A., J. Brown, B.A., E. H. Weeks, J. Muncaster, Mr. Alderman Bancroft, Mr. Alderman Sunderland, of Ashton, H. Lee, Esq., W. Warburton, Esq., N. B. Sutcliffe, Esq., &c. After tea the chair was taken by R. Rumney, Esq. He feelingly referred to Mr. C.'s removal, which he deeply regretted, as did also all Mr. C.'s friends at Chapel-street. Mr. Frost, the senior deacon, on behalf of the church and congregation moved the following resolution, which was supported by Mr. Oddy, Mr. S. Charlton, and Rev. P. Thomson:—"That Mr. Councillor Rumney, as chairman of this meeting, be respectfully requested, on behalf of the church and congregation worshipping at this place, to present to Mrs. Clarkson the portrait of her beloved husband, as a token of their high esteem and regard for him on account of his assiduous labours, untiring zeal, and unwearied solicitude for the temporal and eternal interests of his flock during his pastorate among them; and their no less high appreciation of Mrs. Clarkson, whose intelligence, piety and kind-hearted disposition have made her the object of their esteem and confidence." The chairman then drew aside a curtain which covered the portrait, and with a few appropriate words presented it to Mrs. C. The portrait, which is an admirable likeness, and, as the chairman said, a "true work of art," was painted by R. Hooke, Esq., of Exchange-street. Mr. C. suitably acknowledged the gift on behalf of Mrs. C., spoke briefly and with deep emotion of the kindness he had received at the hands of the people, and gave some facts and figures in proof of progress numerically and financially since his coming amongst them. The meeting was afterwards addressed in terms of warm eulogy towards the pastor and his wife by Rev. Dr. McKerron, H. Lee, Esq., Rev. J. Muncaster, W. Warburton, Esq., Rev. D. Horne, &c.

ORPHAN WORKING SCHOOL.

A general court of governors was held on Friday at the London Tavern for general purposes, and for the election of thirty children, twenty boys, and ten girls; Mr. Coombs in the chair. The report stated that during the past year only one death occurred. The children were making satisfactory progress in education—moral and intellectual. The board regretted that the state of the funds would not allow them to recommend a larger number of children to receive the benefits of the institution. The building, now capable of accommodating 400 children, had on the 1st of January last only 280, viz., 185 boys and 95 girls. On the 1st of January, 1861, the number in the school was 264; admitted during the year, 63, viz.:—by election, 60; by presentation, 2; by purchase, 1. Left during the year 46, died 1, total 47—making an increase of 16 children in 1861. The auditors' report showed a deficiency of 1,009*l.* 17*s.* 3*d.* upon the general account, besides the heavy charges for extras, amounting to 1,684*l.* 15*s.* 4*d.*; leaving a deficiency of 2,512*l.* 1*s.* 1*d.* After paying every charge, there remained a surplus from the building account of 318*l.* 12*s.* 10*d.*, which had been transferred to the general account. An appeal to the public, and also to the corporation of London and the principal city companies, resulted in the receipt of 670*l.*, and the Government remitted 190*l.* 10*s.* on account of fire insurance payments. The report was received.

In reply to Mr. BANTING, Mr. SOUL, the secretary, stated that, although Mr. Banting had given a liberal sum for the enlargement of the

playground, the committee could not get an adjoining piece of land for that purpose. Votes of thanks were passed to the several officers of the charity, and the vice-presidents and committee for the ensuing year were appointed. A vote of thanks to the chairman terminated the proceedings.

Parliamentary Proceedings.

HOUSE OF COMMONS.

On Monday the House re-assembled after the Easter recess.

A new writ was ordered to issue for the election of a member for the borough of Lambeth, in the room of Mr. Roupell; and also for the borough of Oldham, in the room of Mr. W. J. Fox.

Sir D. L. EVANS gave notice of a motion for the 9th of May to abolish the sale and purchase of army commissions.

Sir S. NORTHGOTE gave notice that, on Mr. Hubbard's resolutions in reference to the mode of levying this tax, he should move the previous question.

In answer to Mr. Bentinck, Sir G. C. LEWIS said that it was intended to construct a fort behind the breakwater at Plymouth; its plan was in accordance with the recommendation of the defence committee.

Sir G. GREY, in reply to Mr. Estcourt, said it was intended that the House should sit on Thursday, but not at the usual time. Notice would be given to-morrow of the hour, which would depend upon the hour fixed for opening the Exhibition.

Some discussion took place relative to the "reserved fund" raised by the sale of commissions, to which the attention of Parliament was especially called on the report of the committee on military organisation.

Colonel SYKES put a series of questions to the Secretary of State for India relative to the position of officers of the local armies of India,—whether they were liable to be removed from their regiments to any station for general duty; whether compensation would be granted to them for the loss of allowances thereby, and to officers who had subscribed to regimental retiring funds; and whether the Company's late European Artillery and Engineers had become integral portions and entitled to all the advantages of the Royal regiments. Sir C. WOOD, remarking that the interpretation put by Colonel Sykes upon what was termed the guarantee would prevent any reduction whatever of the Indian army, gave explanatory replies to the several questions.

The House went into a committee of supply upon the Civil Service Estimates, and various votes were passed, after much discussion, in the course of which explanations were called for and giving regarding the balances or unexhausted surplus of votes. The proposed vote of 5,000*l.* for Highland roads and bridges was negatived upon a division by 48 to 24.

On the order for resuming the adjourned debate upon going into committee on the Summary Jurisdiction (Ireland) Bill, Mr. M'MAHON opposed the further progress of the bill, and moved to defer the committee for three months. Sir R. PEEL defended the measure, and, after a short discussion, the amendment was negatived upon a division by 44 to 4. The House then went into committee upon the bill, but, before all the clauses were gone through, the Chairman was ordered to report progress.

The other orders were disposed of, and the House adjourned.

THE INTERNATIONAL EXHIBITION.

The official programme of the ceremonial to be observed at the State Opening of the International Exhibition to-morrow has been issued. Her Majesty being anxious to mark her interest in the success of the undertaking has appointed a commission to represent her on the occasion, and the programme sets forth the order of the ceremonial. Her Majesty's Ministers, the Foreign Commissioners, and others, will assemble in the south central court, and on the arrival of the Royal Commissioners at one o'clock a procession will be formed and proceed to the western dome, where the National Anthem will be sung. An address will then be delivered by the Earl Granville, and an answer will be returned by his Royal Highness the Duke of Cambridge. The procession will next pass down the nave to the eastern dome, and the special musical performances will take place. The music, specially composed for this occasion, will consist of a grand overture by Meyerbeer, a chorale by Dr. Sterndale Bennett (to words by the Poet Laureate), and a grand march by Auber. The procession will afterwards return to the centre of the nave, and prayer having been offered up by the Bishop of London, the Hallelujah Chorus and the National Anthem will be sung, and the Duke of Cambridge will declare "the Exhibition open."

The doors will be opened to season ticket holders at half-past ten. The sale of tickets already exceeds that of 1851, and there is great difficulty in supplying the demand. It is supposed that at least 30,000 persons will be present at the opening.

The royal personages who are to be present on this occasion,—the Crown Prince of Prussia, Prince Oscar of Sweden, and the Duke of Cambridge, will leave Buckingham Palace in State, each attended by his own suite, in State carriages, and accompanied by escorts of cavalry. The civic display will consist of the Lord Mayor and Sheriffs in their State carriages, accompanied by the municipal officers, and followed by the members of the Court of Aldermen and Court of Common Council also in their robes of office, uniform, or Court dress. This part of the procession will be escorted by the members

of the Hon. Artillery Company to the number of about 500. The Lord Provost of Glasgow, the Lord Mayors of York and Dublin, and the Lord Provost of Edinburgh will also come in state, and form no inconsiderable portion of the splendour of the show.

Among other great celebrities who are coming to the opening are the three Japanese Ambassadors.

The following are the words (by the Poet Laureate) to be sung to Professor Bennett's music at the opening of the International Exhibition:—

Uplift a thousand voices full and sweet,
In this wide hall with earth's inventions stored,
And praise th' invisible universal Lord,
Who lets once more in peace the nations meet,
Where Science, Art, and Labour have outpoured
Their myriad horns of plenty at our feet.

O, silent father of our Kings to be,
Mourn'd in this golden hour of jubilee,
For this, for all, we weep our thanks to thee!

The world-compelling plan was thine,
And, lo! the long laborious miles
Of Palace; lo! the giant aisles,
Rich in model and design;
Harvest-tool and husbandry,
Loom and wheel, and engine's,
Secrets of the sullen mine,
Steel and gold, and corn and wine,
Fabrics rough, or Fairy fine
Sunny tokens of the Lins,
Polar marvels, and a feast
Of wonder, out of West and East,
And shapes and hues of Art divine,
All of beauty, all of use,
That one fair planet can produce,
Brought from under every star
Blown from over every main,
And mixt, as life is mixt with pain,
The works of peace with works of war.

O ye, the wise who think, the wise who reign,
From growing commerce loose her latest chain,
And let the fair white-winged peacemaker fly
To happy havens under all the sky,
And mix the seasons and the golden hours,
Till each man find his own in all men's good,
And all men work in noble brotherhood,
Breaking their mail'd fleets and armed towers,
And ruling by obeying nature's powers,
And gathering all the fruits of peace and crowned
With all her flowers."

The long-pending question of the right to photograph the Exhibition has been settled, the secretary having announced that the tender of the London Stereoscopic Company had been accepted. They are to pay 1,500*l.* for the privilege.

Great progress has been made to set the Exhibition in a fit state for opening to-morrow. What remains now to do is merely matter of arrangement, which will certainly be nearly all completed before Saturday next. The French Court is making immense progress towards final adjustment, and the other foreign countries are almost ready. The Roman Court is quite complete, and, as might be expected, it contains the great gems of art in the building.

To-morrow will be observed as a general holiday. In every department of business, according to the precedent set on a similar occasion in May, 1851, there will be merely a nominal attendance.

REHEARSAL OF THE EXHIBITION INAUGURAL MUSIC.

London seldom witnesses a more interesting scene than the rehearsal at Exeter Hall yesterday afternoon of the music by which the opening ceremonial of the Exhibition will be so very greatly enhanced. The audience portion of the hall was nearly occupied by the 400 instrumentalists by whom M.M. Meyerbeer, Auber, and Sterndale Bennett's compositions will be executed. Speaking generally, we may at once say that the Art to which these illustrious and distinguished names belong will be illustrated in a manner worthy of them and the occasion. M. Meyerbeer's work contains a very grand martial movement, succeeded by one of a soft pastoral and rather religious character, after which a gay "pas redouble" is worked very happily and ingeniously into "Rule Britannia." The composition is, in fact, an overture, in which are exhibited the characteristic beauties which have given M. Meyerbeer's operas such a standard place in English musical estimation. Dr. Sterndale Bennett's illustration of the Ode of the Poet Laureate will well maintain the fame of the English representative of musical art, while Auber's work, also an overture, contains much of the sweetness and harmony of the composer of "La Muette" and "Fra Diavolo." The great and peculiar feature of interest, however, was the presence of M. Meyerbeer himself, who, on being led forward by Mr. Costa, experienced an enthusiastic reception from the hundreds of accomplished amateurs and distinguished persons by whom the floor and orchestra proper were filled. It seemed to be recognised as peculiarly appropriate that the illustrious composer of "Les Huguenots" and "Le Prophète" should be introduced, as it were, by the person under whose consummate superintendence these works have achieved their popularity with the English public, and no one seemed to feel the impression more than M. Meyerbeer himself. During the performance of his overture he stood by the conductor, to whom and to the orchestra he expressed a few words of cordial acknowledgment, and when at the close Lord Granville took him by the hand, and in the name of her Majesty and those present thanked him for the fine work that had just been heard, the whole Hall echoed with acclamations. The portion of Exeter Hall usually devoted to the orchestra and chorus was filled with persons of distinction in the worlds of Fashion and Art.

The Royal Academy has resolved to advance the allowances to the widows of academicians and associates from 75*l.* per annum to 100*l.* in the first class, and from 65*l.* to 75*l.* per annum in the second.

Postscript.

Wednesday, April 30.

ITALY.

ARRIVAL OF KING VICTOR EMMANUEL AT NAPLES.
NAPLES, April 26 (evening).

The King arrived here at 4.30 p.m. to-day, escorted by three Italian and four French frigates. His Majesty was saluted by the cannon of the forts, of the squadron, and of three English frigates. On landing he received the syndic of the city, and passed through the streets in an open carriage. His Majesty was everywhere welcomed with indescribably enthusiastic demonstrations of joy. On arriving at the Palace he appeared several times on the balcony to the people. A general illumination of the city is now being effected. It is believed that an amnesty for the press and for fines decreed against national guards will be proclaimed. It is also expected that charitable gifts will be made by the King.

BOURBON CONSPIRACY AT MILAN.

MILAN, April 28 (Evening).

A great conspiracy has been discovered here among the soldiers of the old Neapolitan army. It is asserted that the clergy had supplied them with arms and money. The population is agitated.

MILAN, April 29.

The Neapolitan soldiers concerned in the conspiracy just discovered in this city, were quartered in the Ambrogio barracks. They were provided with poniards, pistols, and other arms, and contemplated attempting to get up a reactionary movement in Lombardy. About forty of them have been arrested. A similar conspiracy has been discovered at Monza. A military committee of inquiry has been appointed. Several priests have been arrested.

THE PRUSSIAN ELECTIONS.

BERLIN, April 29.

In consequence of the preliminary assemblies held by the electors of the city who had been returned in the primary elections, the re-election of all the deputies who represented Berlin in the last Chamber, with the exception of M. Kühne, is considered certain.

HESSE CASSEL.

CASSEL, April 29.

The official journal of to-day publishes an ordinance of the Elector, according to which the elections for the Chamber of Deputies will place on the basis of the electoral law of 1860.

This ordinance further decrees that whoever intends either to be an elector or to accept a nomination as member must first sign a protocol containing a declaration to the effect that he recognises the Constitution of 1860 as the law of the country.

Any commissioner presiding over the elections who may not act in conformity with the ordinance will be fined to the extent of from thirty to fifty thalers.

RUSSIAN POLAND.

WARSAW, April 29.

To-day being the anniversary of the Emperor's birthday, the official *Dziennik* publishes a decree exempting the working classes from paying the class-tax during the year 1862.

Another decree accords an amnesty to eighty-nine convicted persons, among whom are Messrs. Bialobrzewski, Otto Schlenker, and Hiaspanski, and commutes the sentences of fourteen persons, among whom is the printer Maciejewski Kramstleik.

MONTENEGRO.

CONSTANTINOPLE, April 27.

France, supported by Russia, has formally protested against the invasion of Montenegro by the Turkish troops. The frontier will not consequently be crossed.

Negotiations are in progress for the marriage of the Sultan's niece with the son of the Bey of Tunis. His Royal Highness the Prince of Wales is expected to arrive here on the 4th of May.

INDIA.

BOMBAY, April 12.

(By Telegraph from Suez.)

The Persians have occupied Herat, and are advancing on Kandahar.

British aid has been asked by the Afghans.

YESTERDAY'S PARLIAMENT.

In the House of Lords, the Crown Suits (Isle of Man) Bill, the College of Physicians (Ireland) Bill, and the Netley Hospital Estate Bill were read a third time and passed.

On the motion of Earl GRANVILLE, the House adjourned to Friday next, in consequence of the opening of the Exhibition on Thursday.

In the House of Commons, in answer to Mr. KINNAIRD, Mr. LAYARD said that information had been received that owing to the interference of the Spanish authorities at Seville the British vice-consul was compelled to discontinue Protestant worship by a clergyman of the Church of England in his house. Her Majesty's Minister at Madrid had made representations on the subject.

Mr. B. COCHRANE moved an address to the Crown, praying that a commission might be issued to inquire into the state of the public buildings erected by parliamentary grants within the last twenty years, and also of the houses rented for the public service, and to inquire whether, by adopting more comprehensive plans of

building, greater public convenience, greater economy, and unity of design, may not be attained.

Mr. W. COWPER, while sympathising with the feeling which dictated the proposition, could not agree with its reasonableness. He objected to the issuing of a commission, as it would supersede the executive government; while it was probable that such a commission would recommend some grand scheme which would cost five or six millions and cause a reaction against any plan at all, and perhaps prevent the carrying on what was now in progress, which was being done on a comprehensive plan. In fact a commission would have nothing to inquire into within the terms of the motion, and as to inquiry, there had been inquiry going on for the last thirty years on the subject.

After some remarks from Lord J. Manners and Sir M. Peto,

The CHANCELLOR of the EXCHEQUER said that so far as it meant to imply an expression of dissatisfaction with the state of public works, he was inclined to sympathise with the motion; but he still did not think it was one which it was advisable for the House to accept.

On a division the motion was lost by 116 to 49.

Mr. HORSFALL moved for a select committee to inquire whether it would be practicable and advantageous to consolidate any of the establishments now governed by the Board of Inland Revenue and Customs respectively; or to unite any portion of the duties performed by their officers, with a view to economy in the collection of the public revenue—which amounted to nearly four millions—and to simplicity of arrangement.

The CHANCELLOR of the EXCHEQUER gave assent on the part of the Government to the motion, but he did not by doing so pledge himself to an opinion in favour of a complete consolidation of the Boards of Customs and Inland Revenue; nor must he be thought to imply any doubt of the efficiency of those great departments, which were influenced by a spirit of energy, purity, anxiety to accommodate the public, and to maintain economy in their proceedings, which rendered them a pattern to all other public departments. The charge for the collection of the customs revenue had fallen in the last fourteen years from over five per cent. to a fraction over three per cent., at which it stood now; while the present cost of collecting the inland revenue was now a little over two per cent. He, however, believed that it would be desirable to examine whether, amongst the inferior officers of the departments, a union of duties might not be effected.

The motion was agreed to.

Mr. MOFFATT moved for and obtained a select committee to inquire into the operation of the petty charges on commerce imposed in 1860, which he alleged had been found exceedingly obstructive, and not very beneficial to the revenue.

Mr. CRAWFORD moved for and obtained a select committee to inquire into the operation of the present scale of sugar duties, with especial reference to their assessment upon a classification according to the quality of the sugar.

Lord PALMERSTON stated that he should move this day that the House meet on Thursday at 6 o'clock.

On the report of supply, Mr. SELWYN objected to a vote of 550*l.* for Roman Catholic clergymen who attended convict prisons, on the ground that it was a new vote, and involved the principle that several grants ought to be made to Dissenting ministers and other persuasions; and he moved that it be struck out. After speeches from Mr. WHALLEY and Mr. HADFIELD, remonstrating against the vote, each from their special point of view, Sir G. GREY said that the vote was proposed in order to meet a difficulty in affording religious instruction to 14 per cent. of the prisoners in England who were Roman Catholics, arising from the distance at which their clergymen often lived from the prisons, and other causes, and it was from a sense of responsibility that the Government had acted in the matter. There was no instance known to the Government of there being any Protestant Dissenters in our prisons who from conscientious objections declined the ministrations of the chaplains of the Established Church attached to the prisons.

Mr. NEWDEGATE urged that the question involved was not one of toleration, but of extending and enlarging the system of endowment of the Roman Catholic Church in this country.

After some further discussion,

Mr. DISRAELI admitted the importance of the vote, but suggested that it should be postponed.

Lord PALMERSTON did not see any reason for postponing the vote, although he agreed that it would have been more consistent with the practice that notice should be given of any intention to take the sense of the House on a vote on the report of supply. He thought it most unjust that a person confined by operation of law should be deprived such spiritual consolation as was most consonant with his religious feelings.

On a division the vote was retained by 38 to 16.

The other orders were gone through, and the House adjourned.

The application to vary the bill of exceptions in the Yelverton case was refused on Monday by the Irish Court of Common Pleas.

Queen Christina of Spain arrived at Folkestone yesterday and proceeded to London.

The Crown Prince of Prussia arrived at Dover yesterday, and came on to London.

According to present arrangements the Japanese Ambassadors, who were to arrive at Calais last night, will leave the opposite side of the Channel in the French war steamer *Le Corse* this morning, and arrive about mid-day at Dover, where they will land and proceed to London per special train of the South Eastern Railway.

MARK LANE.—THIS DAY.

Only moderate supplies of English wheat were received fresh up to this morning's market, yet the trade was in a sluggish state, both for red and white qualities, and prices were barely supported. In foreign wheat, the show of which was moderately extensive, sales progressed slowly. The quotations, however, exhibited no material change, when compared with Monday. Floating cargoes of grain were in fair request, at late rates. Barley moved off steadily, and the currencies ruled firm. Good and fine malt was firm in value; but other kinds were a dull inquiry. The oat trade was firm, and late rates were fully maintained.

THE NONCONFORMIST

Of next week will be published on THURSDAY AFTERNOON instead of Wednesday, in order that a full and complete report may be given of the proceedings of the Conference of the Liberation Society, and of the *Soirée* on Wednesday evening next. A SECOND EDITION will also be issued on Friday Morning, containing a report of the *Soirée* on the 8th of May, on the occasion of the presentation of the Miall Testimonial. With both editions will be given a GRATIS SUPPLEMENT.

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TO CORRESPONDENTS.

* * We have received many letters, and articles of intelligence, for which, even with our additional space this week, we have been unable to find room.

The Nonconformist.

WEDNESDAY, APRIL 30, 1862.

SUMMARY.

THE details we have now received of the late great battle near Corinth, and of the position of the Federal army before Yorktown, scarcely warrant the issue of President Lincoln's thanksgiving proclamation. General Beauregard, indeed, claims the engagement at Pittsburg Landing as "a great and glorious victory," the fruits of which were from 8,000 to 10,000 prisoners and thirty-six pieces of cannon, while one Federal account admits that on the second day Generals Buell and Grant only recovered the ground lost on the first, and were unable to follow the Confederates in their retreat. The former have, however, got possession of a hundred miles of the Memphis and Charleston Railway, which must greatly embarrass General Beauregard, though their progress down the Mississippi is likely to be greatly impeded, if not entirely stopped. In Virginia, General McClellan has been brought to a stand by the continent of mud before Yorktown, which position promises to be a second Manassas, and can only be captured by a slow siege or a prodigal sacrifice of life. The grim resolution of the Southern States, the great sacrifices they are making, and the levy *en masse* to which they have had recourse to recruit their armies, threaten a protracted and desolating war, the termination of which seems more distant than ever.

President Lincoln has formally given his assent to the Bill for emancipating the slaves in the district of Columbia, with its provisions for compensation and colonisation. The question, What is to become of the enfranchised negroes? has yet to be answered. According to one account, the few thousands of slaves in Columbia will be removed South by their owners before the Act comes into operation, and the same course will be pursued in the Border States should the gradual emancipation scheme, now under discussion, be finally adopted. Meanwhile, the interest felt in the slavery problem, even while the death-struggle is taking place on the battlefield, is attested by the presentation of a petition to Congress by Mr. Sumner in favour of abolition, signed by 15,000 women.

Prussia and Italy furnish the most prominent items of European news. King William has made more popular concessions, but apparently without gaining over the nation to his side. The elections, so far as they have gone, indicate that his Ministers will have to face the same Parliament, with slight changes, which was lately so

summarily dismissed. The Prussian people show they are worthy of the constitutional rights which their Sovereign must now endorse and confirm. Events are testing the accuracy of the predictions of Sir G. Bowyer and his Ultramontane allies. Victor Emmanuel, escorted by French and English frigates, has reached Naples, and has been received "with enthusiastic demonstrations of joy" by his Southern subjects. The welcome seems to have been spontaneous and genuine, and the presence of the King at Naples may have an important influence in rallying the population of this fair country to his throne, and rousing them to that exertion which will lead to the definite suppression of disorder in the provinces.

There seems imminent danger of our drifting into another Chinese war. Orders have gone out to defend all the "Treaty ports" from the Taping hordes, but our naval forces in China have more than anticipated instructions from home by attacking and routing a rebel force fifteen miles up the river Yang-tse-Kiang, and decimating them with their deadly artillery. The Imperial dynasty will of course have no objection that England should put down a rebellion, with which they are too feeble themselves to cope. But the British people will want to know how far this intervention is to proceed, and whether their treasure and troops are to be wasted in propping up a tottering dynasty, and directing the affairs of 300,000,000 Chinese.

On Monday the House of Commons re-assembled after the Easter recess, and made some progress with the Civil Service estimates. Mr. Williams succeeded in getting struck out a vote of 5,000% for Highland Roads and Bridges—a sign, we hope, that economy is becoming more fashionable in the House. The honours received by Mr. Gladstone in Manchester have been repaid by a speech, in the course of which the right hon. gentleman vindicated the policy pursued by the British Government in "the deplorable conflict" now raging in America; instanced the severe sufferings in the districts of the cotton manufacture—sufferings which have been borne with wonderful patience and endurance—as a proof that we were not tempted, even to relieve our own calamities, to act in violation of recognised principles of international law; and spoke doubtfully of the ability of the Federal Government to reconquer the South. Even if they could overcome military difficulties equal to those which foiled Napoleon, they would be confronted with "civil and political difficulties," which would make them regret their own success. "The question is this, and this alone—whether the heart of the country is set on separation?" These remarks from one of our foremost Cabinet Ministers will, no doubt, excite no little sensation at Washington.

Under ordinary circumstances it might be supposed that the present vacancy for Lambeth would be filled without a contest. Nearly 5,000 electors have formally invited Mr. Frederick Doulton, a well-known resident of the borough, of tried integrity, wide political experience, and peculiarly qualified to represent their local and public interests, to become a candidate. While, however, this weighty and decisive requisition has been preparing, a section whose predominant idea seems to be that they have a vested interest in a contested election, in which money shall be lavishly spent upon public-houses, have induced Mr. Montagu Chambers, and latterly Mr. Sleight, barristers in search of a seat, to thrust themselves upon the constituency. We cannot doubt that either or both of these gentlemen may be signally defeated, but it would redound to the lasting credit of Lambeth to extinguish mercenary and factious opposition by returning Mr. Doulton unopposed, and without a farthing's cost, on Friday next.

The Bicentenary controversy is every week taking a wider range. The excitement at Birmingham on the subject, heightened as it has been by the withdrawal of Canon Miller from the Bible Society, and his renunciation of all intercourse with Dissenters, has been almost equalled at Liverpool, where the Rev. Enoch Mellor and other Dissenting ministers have been denounced by anonymous correspondents of the local press for their published views on clerical subscription, and where a course of Bicentenary lectures by distinguished ministers is proceeding. In St. Andrew's-hall, Norwich, a local clergyman has had the courage to express his adverse views before a crowded audience of Dissenters, who listened to him with much respect, though astonished at his interpretations and explanations of the doctrines of the Prayer-book. It would appear from the correspondence in the *Record* that the opinions of Evangelical clergymen are divided as to the course they ought now to pursue. While Canon Stowell is averse to formal separation from Dissenters, Canon Miller avers that his views are shared by many of his brethren, and again asks the Evangelical clergy to demand "that this impeachment of their truth be dis-

claimed by the great body of Nonconformists, or that they should withdraw from active co-operation" with the Bible Society, and kindred institutions. The Rev. Samuel Mitton protests against so extreme a course, confesses that not only Dissenters, but many Churchmen and foreign brethren, blame the Evangelical clergy, "and seriously," "for giving our assent and consent to the Prayer-book as it is." With admirable candour he admits the truth of the indictment, and advises his brethren to try to remove the stumbling-block. Mr. Minton's letter, indeed, goes far to justify the appeals that are being made by Dissenters to the consciences of the Evangelical clergy, and the grounds on which they are made.

THE INTERNATIONAL EXHIBITION.

THE International Exhibition of 1862 will be formally opened to the public to-morrow. The State pageant which is to inaugurate the display will, no doubt, as such, be as splendid as the occasion demands. The Estates to be represented, the men who are to represent them, the cavalcade to Brompton, the procession round the interior of the building, the prayer of the Archbishop, the Hallelujah Chorus, and the whole ceremonial planned by the Royal Commissioners, will invest the proceeding with all suitable pomp; and, so far as the eye and ear are concerned, will probably satisfy the highest expectation. But the sentiment which lent its charm to the opening of the Great Exhibition of 1851 will be wanting. The Queen will not be there, nor will any of her children—and he who matured the idea of the vast enterprise, who watched its inception with parental solicitude, and with whose honoured name both the first and the present undertaking were identified—he, alas! sleeps the sleep of death in St. George's Chapel, Windsor. It is impossible but that the melancholy contrast will be present to every heart to-morrow. Loyalty and esteem will not be mingled, as in 1851, with admiration and national pride. The depths of the soul will not now, as then, be stirred; save, indeed, in the way of regret. The emotions that will be awakened by the passing pageant will more resemble those appropriate to a funeral than a festivity, and the one thought that will oppress every visitor will be, "He to whom, more than to any other man, we owe this magnificent display, Albert the Good, lives not to see it."

The enterprise was a bold one—far bolder in the present than in the former instance. The pleasant remembrances of the Great Exhibition of 1851 had not yet faded out of the mind of the country. The stimulus lent to it by novelty would be wanting to what presented itself to most men as a mere repetition. The political heavens were not unclouded. War seemed no remote improbability. Failure was pretty generally predicted. The sagacious Prince, however, after a deliberate survey of the grounds of discouragement, decided upon proceeding, and wisely resolved that every step should be taken in anticipation not of success only, but of success which should eclipse the memory of the first triumph. And now we seem about to realise the Prince Consort's soundness of judgment. In a building one-third larger than the last, disappointing, it is true, to the eye of those who view it from without, but, to those within, marvellously imposing in its grandeur, and fascinating in its beauty, are stored, over its vast extent, products of human industry and art richer, more varied, more elaborate, more suggestive and valuable, than have ever been brought together in one collection before. Almost all civilised nations have contributed their best. Artists and manufacturers of highest name have keenly competed for the palm of excellence. "Not only has the desire of our own exhibitors," said Lord Granville in his speech at the Mansion House on Monday evening, "and of foreign exhibitors, to contribute goods been so great that every foreign nation, to our great regret, has complained of not having space enough in the building; but we have been obliged to reject at least six-sevenths of the articles sent from our own country, and the chief fault you will have to find with the building will be that it is too much crowded in every part—crowded, not with rubbish, but with articles that will contrast most favourably with any former exhibition."

"Well and deeply considered," said Mr. Disraeli, "a repetition of the Great Exhibition of 1851 was found to be inevitable." The remark is a just one; but to how many does it present itself in the light of "wisdom after the event"? Yes, it was inevitable, unless that first display of man's skill in industrial art was to be left without any serious meaning. The second is the necessary complement of the first. "If we had not attempted to continue that great

gathering of nations," as the right hon. gentleman well put it, "we should, practically speaking, not have established excellence, but monopoly; for such was the effect of the prizes, and the supremacy which those who obtained fame at that great competition achieved, that in all the articles which they produced for any market the fact that they had obtained excellence in the Exhibition of 1851 prevented any one from entering into successful competition with them. It was therefore a matter of necessity, once having entered into an assemblage of the inventions of Europe, that a repetition should occur." This time, as is natural, there is a real struggle between the exhibitors for name and fame—especially as between this country and others. As a people, we learnt much by the former Exhibition, corrected somewhat our insular self-conceit, learned to appreciate contrivance, skill, and taste in foreigners, and refined our own rather rude ideas of combining ornament with use. We shall probably learn still more from the present one, and find it a harder matter than in our ignorance we dreamt of to maintain our manufacturing superiority. At any rate, we shall be hard pushed, and usefully taught, by many foreign competitors. France, the Zollverein, Austria and Italy, Spain and Portugal, Turkey and India, the northern countries of Europe, and the United States of America, have all furnished their *quota* of excellence to some one department or more: and, as Lord Granville observed, while we show our foreign visitors our own Reynoldses, Gainsboroughs, Wilsons, and Turners, and those living artists who are striving to follow in the steps of their great predecessors, we, in our turn, shall be able to view the works of the successors of Claude, of Poussin, of Vandyke, and of the great masters of other countries. In every sense the International Exhibition, to be opened to-morrow, will be a more earnest and real affair than its prototype, and will certainly far exceed it in magnificence, beauty, and variety, as an outward show.

We are not by any means unmindful of the disadvantage to which the war which followed hard upon the Exhibition of 1851 exposed those who, like ourselves, look upon these international *fêtes* and rivalries as conducing to the maintenance of peace. We have duly listened to the flippant pleasantries which the wits of the West-end clubs circulate on this topic. But, spite of awkward facts and smart criticisms, we still hold that whatever tends to interlace the commercial and social interests of nations puts an additional obstacle in the way of war. "One swallow," it is true, "does not make summer," nor will one Exhibition tame down the combative passions of men. But such, at least, is their legitimate and necessary tendency; nor, we hope, will a comparison of offensive and destructive weapons stimulate the propensity of nations to measure their strength with each other. There can be no reasonable doubt, to borrow the words of Lord Granville, "that the bringing men together, interested in the one common object of promoting industry, art, and science, is an enterprise which helps on the great work of civilisation, and produces effects of a humanising character." And hence, we pray for God's blessing on the proceedings of to-morrow.

LORD CANNING'S RETURN.

THE Proconsul who, within his six years of office, checked and finally crushed the greatest military revolt on record, and reconstructed upon a broader, more generous, and, we would hope, more enduring basis, the British empire in India, returned a few days since to his native country, landed without observation, and made his way in complete privacy, and as an ordinary passenger, to his London home. Viscount Canning needs no popular demonstration to encircle his name with its transient halo of glory. His monument is "India as it is," and his motto might well be "*Circumspecte*." That magnificent dependency has been subject to the sway of many statesmen whom the world calls great—but the Governor-General who so recently quitted its shores, aided, no doubt, by the peculiar direction in which the stream of events rushed during his term of office, has probably done more to consolidate England's power in India, and to reconcile its teeming and varied races to her supremacy, than any of his predecessors, from Clive and Hastings down to Lord Dalhousie.

The selection of Lord Canning to his high office was made without any anticipatory reference to the tempest which even then lowered over the province of Bengal. Lord Dalhousie had completed the circle of annexations, Oude was externally tranquil, and the noble viscount was sent out, and, in his own purpose, went out, to conduct an administration the great scope of which was to have been peace and economy. He had

hardly assumed his official responsibilities before the very ground upon which he trod was shaken by a volcanic eruption so terrible, that it not only threatened to shatter British rule to atoms, but to involve in destruction the whole resident European population of Hindostan. The man of peaceful projects was not unnerved at this sudden outburst of armed and organised insurrection. He refused to be carried away by the panic. He may have under-estimated the danger, he may have been deluded by official reliance on Sepoy fidelity, but, be this as it may, there can be no doubt that his calm and cool intrepidity exercised great influence in controlling the terrors of that storm. Had he visibly quailed, or, like those around him, lost his presence of mind, there is no telling what might have been the event. To his imperturbability in the hour of extremest peril, and to his energy in confronting it as soon as it became fully manifest to him, we owe it that we have still an empire in the East.

But it was when the tide of success turned against the mutineers, and England, sword in hand, began the work of retribution, that Lord Canning evinced the noble qualities of his heart, and the highest reach of true statesmanship. Rising proudly above the clamorous passions of the hour, and casting a prospective glance at the distant future, the Governor-General stood between the downcast natives and the self-appointed executors of a nation's vengeance, and insisted upon dealing out justice largely mingled with mercy. We all remember how furiously the Indian press raved for blood, and how fiercely it was backed by a portion of the press in this country. We can recall the arguments, or rather the revilings which were made to do duty for arguments, at that crisis, which were thrust day after day upon the attention of the public, and how the sum and substance of them all was "*delenda est Carthago*." We recollect with shame that men of high and wide religious repute ministered to, rather than rebuked, the bloodthirsty passions then rife in too many English bosoms. Happily, Lord Canning stood superior to them all. He would not yield a jot of his nobler determination and better judgment to the phrenzy of the day—and he who was calm and self-possessed in the face of a mutinous army stood equally firm and unmoved in opposition to European demands for indiscriminate revenge.

That dreadful year saw the fire of insurrection stamped out. But its consequences remained to be dealt with. Sullen discontent among the natives, financial disorder at the seat of Government, armies enlisted under different authorities, and jealous of each other, the reproductive works fallen into neglect, civil servants greedy to retain and increase their monopoly of power, enterprise blighted, land everywhere encroached upon by the jungle, European residents discouraged as interlopers—such were some of the relics of the awful convulsion, the *débris* of past misrule and monopoly, with which Lord Canning had to deal. He has laid a basis for the settlement of almost every great and urgent question of policy in India. The native aristocracy are conciliated, the finances are reduced to something like order, the two armies are amalgamated, public works are making rapid progress, waste lands are being sold on a freehold tenure, the rich resources of the country are being opened up, and India shows unmistakeable signs of prosperity. Much, very much, remains to be done. But Lord Canning has made a good beginning, and leaves to his successor, Lord Elgin, a comparatively easy task—that of working out in the multitudinous details of administration the just and statesman-like principles recognised and inaugurated by his predecessor.

At what cost to himself the noble lord has achieved his splendid success, and lived down the rude assaults of calumny, he only knows. The men who are outwardly calmest are not necessarily the least sensitive. Lord Canning has laboured indefatigably, has made large demands upon his health, has endured misrepresentation and vituperation enough to madden a score of common-minded men, has wrestled with a worrying opposition, has passed through times of intense anxiety, has borne a crushing burden of responsibility, and, more trying than all, just as his release was at hand, has been called to consign to the tomb a congenial, beautiful, and loving wife. And now, having bravely done his duty, and proved himself worthy of his name, he comes home to enjoy a dignified repose. That his Queen and country will honour him as he deserves we do not fear, and we trust he will long live to wear his honours as meekly as chivalrously he has won them.

THE INVASION PANICS.*

MR. COBDEN has once more laid his country under lasting obligation by the publication of a

* "The Three Panics: An Historical Episode." By RICHARD COBDEN, Esq., M.P. London: Ward and Co., Paternoster-row.

pamphlet on the three invasion panics of 1847-8, of 1857-2-3, and of 1859-60-1. In a calm tone, and by the light of recent events and official documents, he reviews the causes and effects of these melancholy episodes in our history. The pivot upon which Mr. Cobden's arguments, and they are few as they are weighty turn is, the following table compiled from the most authentic sources—a table which, when well studied, will be found to be the most speaking commentary on the successive and groundless alarms which have agitated the British public:—

Yrs.	Expenditure on English and French Navies, in Pounds sterling.		Expenditure for wages in the English and French Dockyards, in Pounds sterling.		Seamen.		No. of French Vessels in commission.
	English.	French.	English.	French.	English.	French.	
1835	4245723	2227709	376377	343032	26041	16325	165
1836	4533543	2439445	373966	355664	20195	21685	171
1837	4788761	2351049	472870	264508	31289	23812	186
1838	4811900	2567092	474943	276752	32025	24500	198
1839	5197511	2790921	495489	314593	34857	25457	218
1840	5824074	3540058	557053	384197	37065	33107	228
1841	6805351	4542495	610007	436369	41389	40171	227
1842	6818173	4665817	607008	481656	43105	36416	225
1843	6832990	3624029	629441	410701	40229	31315	213
1844	6250120	3888121	691184	353271	38343	30240	210
1845	6943730	3847498	732626	369772	40084	28979	233
1846	7803465	4507427	796147	439243	43314	38970	243
1847	8013873	5145900	853574	448333	44969	32168	240
1848	7922287	4985372	890628	441085	43978	28760	242
1849	6942397	3923276	805507	456155	39535	27062	211
1850	6437833	3408866	729956	432837	39093	23679	181
1851	5849917	3293737	712372	416773	38957	22316	166
1852	6626944	3462271	702260	425811	40451	25016	175
1853	6640596	3967838	719214	467898	45885	28513	192
1854	12182796	7115417	968608	688118	61457	48812	224
1855	19014708	8702758	1172800	930570	67791	54479	322
1856	16013995	8330690	1301077	776456	60459	40882	310
1857	10390000	5070304	937773	636770	53919	29289	215
1858	10629047	5337060	991592	640954	55883	29692	199
1859*	11072343	8339933	168112	772031	72400	38740	300

* The year of the war in Italy.

There cannot be the shadow of a doubt as to the authenticity of these figures, so far as France is concerned. There is some truth in the allegation that the public accounts on the other side of the Channel are unreliable because of the practice, now abolished, of supplementary credits, and the preparation of the estimates a year in advance. But these objections do not here apply. It is to be observed that the above statement only comes down to 1859, three years ago, and that every franc expended in every department of the public service is inserted in the *Bulletin des Lois* and afterwards appears in the *Réglement Définitif des Budgets*. Each item is allocated to the various Ministries, and the *Compte Général des Finances* comprises absolutely every one of these items. By this means M. Fould was able in his recent financial statement to show the exact difference between the estimates and expenditure over a long series of years.

The first panic of which Mr. Cobden gives the history began in 1845, when Louis Philippe reigned. It arose out of the publication of the Prince de Joinville's pamphlet and the celebrated letter of the Duke of Wellington, stimulated by the letters and comments of military and naval officers in the daily papers. Then, as since, Lord Palmerston was a conspicuous member of the Government, and mainly at his instigation it was proposed to organise the militia and strengthen the regular forces. But the proposal of Sir Charles Wood to increase the income-tax from 5d. to 1s. in the pound to pay for the extra expenditure proved fatal to the scheme, and soon after the intelligence arrived of the abdication and flight of Louis Philippe and the proclamation of the French Republic. The alarm of our newspapers and clubs at once subsided, and so tranquil had become the public mind that, on meeting Parliament in 1849, the Queen's speech announced that under the present aspect of affairs she was enabled to make large reductions on the estimates of the preceding year.

The re-establishment of the French Empire revived and intensified the feeling of apprehension and the inflammatory appeals of the press, which were so violent as to be rebuked by our leading statesmen. Lord Derby's Government, however, so far gave in to the panic as to propose an increase of the army, and an addition of 5,000 seamen and 1,500 marines to the navy, on the ground, as alleged by the Secretary of the Admiralty, that "the time had arrived when, with the most pacific intentions, it was absolutely necessary that we should put our Channel defences in a new position, and man the Channel with a large force." At the same time, as will be seen, the expenditure on the French navy was barely half of our own, and the French Minister of Marine, in reply to Mr. Ewart, solemnly denied any unusual expenditure in their dockyards, and expressed his astonishment at the agitated feeling exhibited in England. At length the moneyed interests in London attempted to stem the insane alarm, and, by way

of counteracting the effects of the gross attacks made on the ruler of France, sent the Emperor a deputation of leading citizens, carrying with them an address bearing more than a thousand signatures. This second exhibition of national folly ended in as unexpected a manner as the first. We "drifted" in 1853 into a war with Russia, and the fleets of France and England, instead of meeting in battle array, were, before long, lying side by side in Besika Bay in support of the threatened Turkish empire.

The "third panic" (1859-60-1) occupies the greater portion of the pamphlet, and as it relates to events of a more recent date, will probably excite the greatest share of attention. Lord Palmerston was then in power, and the agitation was mainly Parliamentary. "Nor was it confined to the Lower House, for, as will be seen, the most successful agitators were of the patrician order, who played with consummate skill on the most sensitive chord in the national heart, by raising the cry of alarm for our naval superiority." The Peers appear to have been greatly influenced by alarm for the safety of Austria during the Italian war. Comparisons were made as to the relative strength of the English and French navies, and the French Government having proceeded more rapidly in the conversion of the old sailing vessels into steam ships, speeches of the most alarming character were made in the Houses of Parliament. This, and the constant augmentation of our armaments, tended to excite feelings of alarm and resentment towards France, though Lord Palmerston confessed in one of his speeches that "an enemy contemplating an attack upon us must reckon upon not less than 200,000 men to resist him." Towards the close of 1859, and early in 1860, the national alarm had reached its climax, fomented by such incendiary speeches as that delivered by Lord Lyndhurst in the Lords, and by Lord Palmerston in the Commons. Though thirteen millions were voted for the navy, the gigantic scheme of fortifying our dockyards and arsenals was proposed and carried by the Government. "This," says Mr. Cobden, "is a fair illustration of the manner in which panics are created and sustained. A Government proposes a large expenditure for armaments, on the plea that France is making vast warlike preparations; and the public, being thereby impressed with a sense of impending danger, takes up the cry of alarm, when the Minister quotes the echo of his own voice as a justification of his policy, and a sufficient answer to all opponents." Mr. Cobden then alludes to what he describes as the last, but not the least characteristic scene, of the third panic—the construction of armour-plated ships by France, refers to the alarmist speech of Sir J. Pakington, and denies that France had taken any clandestine or precipitate steps to justify the demonstrations made in this country. When Sir John Pakington made his startling statements in the House of Commons, and when terrified admirals were talking of France having a "most formidable number" of iron-plated ships, the *Gloire* was the only completed sea-going vessel of that class possessed by our neighbours. So much for the allegation that France was endeavouring to steal a march on us in the construction of an iron fleet.

Mr. Cobden sketches the progress of this innovation in ship-building, and after a passing allusion to the Trent affair, he refers to the friendly offer of the French Government to supply long boots for our troops going out to Canada, adding, "and thus ends the third panic." In conclusion Mr. Cobden says:—

It has been demonstrated in the preceding pages, by evidence drawn from our own official statements, totally irrespective of the French accounts, that as a nation we have borne false witness against our neighbours—that, without a shadow of proof or justification, we have accused them repeatedly, during a long series of years, of meditating an unprovoked attack on our shores, in violation of every principle of international law, and in contempt of all the obligations of morality and honour.

This accusation involves an impeachment of the intelligence, as well as the honour of France. In attributing to the Government of that country the design of entering into a naval war with England, and especially in a clandestine or secret manner, we have placed them on a par, for intelligence, almost with children. There is not a statesman in France that does not know, and admit, that to provoke a contest with England, single-handed, for the supremacy of the seas, would be to embark in a hopeless struggle; and this, not so much owing to our superiority in Government arsenals, where notorious mismanagement countervails our advantages, as to the vast and unrivalled resources we possess in private establishments for the construction of ships and steam machinery.

In inquiring into the origin of these panics, it would be folly to conceal from ourselves that they have been sometimes promoted by those who have not themselves shared in the delusion. Personal rancour, professional objects, dynastic aims, the interests of party, and other motives, may have played their part. But successive Governments have rendered themselves wholly responsible for the invasion panics, by making them the plea for repeated augmentations of our armaments. It is this which has impressed the public mind with a sense of danger, and which has drawn the youth of the middle-

class from civil pursuits to enrol themselves for military exercises—a movement not the less patriotic because it originated in groundless apprehensions.

If the people of this country would offer a practical atonement to France, and at the same time secure for themselves an honourable relief from the unnecessary burdens which their Governments have imposed on them, they should initiate a frank proposal for opening negotiations between the two Governments with the view of agreeing to some plan for limiting their naval armaments. This would, undoubtedly, be as acceptable to our neighbours, as it would be beneficial to ourselves.

It must be remembered, that such is the immense superiority of our navy at the present time, so greatly does it surpass that relative strength which it was formerly accustomed to bear in comparison with the navy of France, that it devolves on us, as a point of honour, to make the first proposal for an attempt to put a limit to this most irrational and costly rivalry of armaments.

It is impossible to read Mr. Cobden's pamphlet, and the numerous extracts given from Lord Palmerston's speeches, without re-echoing the exclamation of the *Daily News*—"Is it possible that we have been duped?" "Is it possible," continues our Liberal contemporary, "that a pre-eminently sagacious and practical mind, finding the experiment of shouting danger so successful for immediate purposes, has resorted to it systematically with the view of amusing the public, and diverting it from more serious demands? Or by what other supposition can we explain the fact that, while in 1851 Lord Palmerston deemed the triumph of Louis Napoleon a matter for English congratulation, he immediately began, and now, after ten years of uninterrupted friendship and close alliance, still continues to hold it up as an irresistible reason for establishing unheard-of defences against France? For that sudden reversal of opinion is not warranted by any change in the policy or extent of French armaments is very certain, and that our own enormous augmentations of force do nothing to diminish Lord Palmerston's professed feeling of insecurity, is another fact of which the public is becoming painfully sensible."

SPRINGTIME.

O FOR some word of exclamation capable of satisfying the irrepressible desire one feels to give adequate utterance to that freshness and fulness of inward life evoked by the smiles which, at this season, brighten the face of Nature! O for some articulate sound into which it might be possible to cram at once volumes of meaning, and countless changes of emotion! Language is but an indifferent and stammering representative of deep feeling—all the more so when that feeling is glad and jubilant. Where can one find terms in which to express the delicious sense which Springtime brings to him of sunshine, and balmy airs, and blooming flowers, and opening but modest presages of coming good, not only in the world outside of him, but in his inner self? We cannot find them in any tongue, although, doubtless, some are better fitted than our own to interpret the tender joyousness of the soul which the material regeneration is so well fitted to inspire. We yearn to do as the birds do—warble and trill and carol forth our hearts in incessant strains of melodious hilarity. Morning after morning we feel as if we should like to take wing as the lark, and, fluttering upwards and still upwards, to pour out our pent-up gladness in gurgling streams of song. Evening after evening we envy the thrush as he sits upon some tall tree and utters his sonorous but liquid notes of cheerful gratitude to the retiring day. True, man has his object, his motives and his mode of praise—but, alas! there is more or less of effort in it—it comes not forth from him spontaneously and naturally—and to himself it is very inharmonious and inadequate at best.

What a glorious world this is—as God makes it! And when Springtime "renews the face of the earth," what a manifold loveliness pervades it! Who can look up into the blue sky, or watch the slowly sailing masses of bright white clouds, or feel the vernal breezes on his cheek, or gaze upon the velvety meadows, and budding copses, and newly-clad hedgerows, whether lapped in sunlight or bathed with dew, or sobered by the overcast heavens, without feeling borne in upon his soul an unutterable sense of the purity which exhales from them—purity and bliss? Who can see the bursting forth of insect life, or listen to the choral festivals of the feathered race, or look upon the gambols of the younglings of flocks and herds, or be attracted by the visible rejoicing of trees in their bloom, without catching somewhat of their playful, laughing mood, and being impressed with the thought that cheerfulness ripening into happiness is the normal condition of the lower grades of creation? And that all pervading purity and bliss, how it freshens us—like a draught from the running brook after a wearisome and dusty day's march! These

are, if we may venture to say so, the sparkling and pellucid element in which to bathe the soul, to cool down its fever of passion, and to invigorate its consciousness of obligation and duty. These are pleasures to which, for the time being, it is not only allowable, but becoming, to yield ourselves with all the abandon of which our natures are capable, in the full conviction that, instead of enervating, they will brace our moral system, and so far from contaminating and corrupting, will rather cleanse it. Joy, be it remembered, is a duty, and a gleesome mood is sometimes the holiest, because the most appropriate, mood we can exhibit.

It is a matter of legitimate and interesting, even if it be fruitless, speculation as to whether, and to what extent, great cities will constitute a feature of that better age to which the inherent tendencies, no less than the direct prophecy, of Christianity bid us look forward—whether the inexorable demands of commerce and wants of society will impose upon a portion, and that, too, a very large portion, of our race, the necessity of spending the greater part of their lives within sight of nothing but brick walls, stone pavements, and a smoke-and-dust-laden atmosphere—whether, as men become more and more susceptible to the charms of Nature, the arrangements of Divine Providence will shut them out more hopelessly from the leisurely enjoyment of them. We hope not. We hold them to be deeply pitied, even now, whose lot in life precludes them from any but the merest snatch of pleasure from communion with the works of the Creator, and to whom no change of season, not even the transition from Winter to Spring, brings any novelty, to say nothing of gratification. No doubt, we adapt ourselves to our position with admirable certainty, and find compensation of some kind wherever duty places us. But it is pleasant to think that the time may come when, owing to the progress of the applied sciences, and to alterations in our modes and habits of conducting business, nobody will be condemned to the monotony of a city life; or, at any rate, to exclusion from free and frequent converse with the purer, serener, and more refining enjoyments which our mother Earth offers to her children in such rich profusion. We fancy that society has not yet got above the clumsiest and dirtiest expedients for supplying its own wants, and that a deeper insight into the forces and mechanism of nature may, at some distant day, enable man to do all that he is capable of doing without necessarily subjecting himself to daily humiliations, privations, and dangers. Surely, so much, and such variety of, beauty as God has given to his own handiwork will not be always wasted, so far as the greater proportion of our race is concerned. The time, surely, will come at last when Spring will bring its appropriate blessings to every member of Adam's posterity.

Sometimes we incline to indulge the idea, albeit the truth of it is not fully ratified by experience, that the annual renovation of the outer world tends to produce a corresponding renewal in the inner one. Springtime seems to suggest to the mind purer and more uprising thoughts than it ordinarily entertains, and to impart to whatever seeds of good there may be in us a germinant force. If ever our impulses prompt us to do noble things, they usually do so at this season. The influence which floats everywhere around us seems to permeate and soften to some extent the hard incrustation of selfishness which has grown over our souls. The chilled affections regain some warmth. The more delicate sensibilities open, like early flowers, to the genial action of increased light and a higher temperature. Gloomy and despairing views of life, so apt to wither away the best motives, disappear for awhile, and man comes out of himself to greet and care for something besides his own interests and passions. You may see in him, if you observe closely, all the primary elements of a better nature at hand and in preparation for employment. The soil crumbles and opens as if waiting for some vital truth. Now is the time to present it with hope of its springing up after many days—and, let us add, now while the susceptibility lasts is the time, for men to cultivate to the utmost those higher aspirations and capabilities which they are so prone to neglect. We know very well that the mere evolutions of matter cannot essentially and radically change the disposition of the heart—that spirit, in its highest sense, can only be born of spirit—but we know also that the best of seed will be all the likelier to quicken when favoured by surrounding incidents—and that, morally, one can labour with brighter hopes of success, when there is pleasant sunshine in the soul.

But Springtime, at least in this country, is not all geniality. It has its bitter alternations. It tries a man's patience as well as thaws his sensibilities. When the East wind refuses for weeks and weeks to give us

that] "room" which is "better than its company," we all know what happens. Let no man ask a favour of his friend at such a time! Let no one expect too much civility! O, commend us to an obstinate East wind for drying up the sources of charity, and driving back the streams of kindness! Nevertheless, we are bound to be cheerful, as Mark Tapley puts it, "under creditable circumstances." The wind which searches us in the inmost nooks and corners of our bodily frame, which abstracts from it so large a proportion of what Nature has provided for lubrication, which turns us into mere bundles of whiplash, and keeps us sapless, sugarless, and snappy, has its own work to do, and does it for our benefit. It sucks up swamps. It clears away the messes which winter has left behind it. It has so much heavy business to do on our account, that we must forgive it for being unmannerly and rude. We must bear with it as we do with an honest, hard-working, but uncouth and crusty servant. And then, at last, when it has done what it came for, and has gone, and the dust which it raised has settled down again, how rollicking our spirits grow, and with what a keen zest do we enjoy the "cleaned up" habitation.

Hurrah, then, for the Springtime! We accept with thankfulness its compound of bitters and sweets. We love it spite of its vicissitudes. As we cast aside the last relic of winter attire, and go forth with merry heart to exchange greetings with the welcome visitor, "come at last," "come for good," "come to stay with us," we ought to feel, and we hope most people do feel, that we are treated infinitely better than we deserve. We find round about us plenty of stimulus to faith, hope, and charity—faith in the unflinching goodness of Him whom the seasons obey—hope that the winter of the soul will be succeeded by an eternal spring—charity that, remembering what multitudes of sins have been covered in our own case, readily throws a veil over those of others. Aye! tis a beautiful world, after all, and each of us, if he would might make it still more lovely, both for himself and others. Well, we must labour on as people may and should do who believe in the "good time coming." Their expectations are not set upon a myth, nor are ours, we trust. The law of God's moral government will be certain sooner or later to take effect—"Light is sown for the righteous, and gladness for the upright in heart."

Correspondence.

DOCTOR MILLER AND HIS COMPLAINTS OF THE CHARGES AGAINST EVANGELICAL CLERGYMEN.

To the Editor of the Nonconformist.

SIR,—A few months ago the following melancholy occurrence took place at Birmingham. A woman who had for some time lived as paramour with some man at a village in the neighbourhood, left him, and went to live and cohabit with another man. It happened that the first man met the woman in Birmingham, and after vainly endeavouring to induce her to go back to him, followed her to a house of ill-fame where she was at the time residing, and there murdered her by cutting her throat. The woman having been baptized in infancy, was buried according to the forms of the Episcopal Church, when Dr. Miller, or one of his brother clergymen, uttered these words,—"Forasmuch as it hath pleased Almighty God of his great mercy to take unto himself the soul of our dear sister here departed, we therefore commit her body to the ground; earth to earth, ashes to ashes, dust to dust; in sure and certain hope of the Resurrection to eternal life, through our Lord Jesus Christ." Then he quoted these words as applicable to the deceased—"I heard a voice from heaven, saying unto me, Write. From henceforth blessed are the dead which die in the Lord; even so saith the Spirit; for they rest from their labours." After which he addressed God in these words,—"Almighty God, with whom do live the spirits of them that depart hence in the Lord, and with whom the souls of the faithful, after they are delivered from the burden of the flesh, are in joy and felicity: We give thee hearty thanks, for that it hath pleased thee to deliver this our sister out of the miseries of this sinful world."

Now if Dr. Miller will answer a few questions suggested by this event it may possibly tend to show exactly the position he occupies respecting the charges of insincerity which he complains have been brought against the Evangelical clergymen as a body.

1. Does Dr. Miller really think that the character and spiritual state of this woman were such as to constitute her death in the circumstances related a subject of congratulation to her surviving friends and of "hearty thanks" to "Almighty God?" and can this shocking event be really regarded in the light of religion as an act of "great mercy" on the part of "Almighty God," by which he evidently "took unto himself the soul" of the deceased?

2. On what grounds could Dr. Miller regard this woman as a "dear sister" in Christ Jesus, and then so confidently, and with such sanctified satisfaction and joy, commit her body to the ground in sure and certain hope of the Resurrection to eternal life, through our Lord Jesus Christ?

3. If Dr. Miller would really have us regard this woman's death and future condition as fairly and truthfully set forth in the Burial Service so solemnly used at the grave, what meaning would he have us attach to his pulpit teachings as to the necessity of a humble but sanctifying faith in Jesus Christ, to be set forth and illustrated by a holy, godly life?

4. If the worthy Doctor does not regard the Burial Service as fairly and truthfully declaratory of this woman's death and future state, then how could he truthfully use it on that and many other occasions of almost if not of equal fearfulness?

5. If the Burial Service is not completely true in such cases, how could Dr. Miller give his "unfeigned assent and consent to all and everything" therein contained, seeing it contains this; and with what feelings can he retain a position and its emoluments which he only holds on his declaration of belief of every sentence in its plain grammatical sense?

Not very long ago there died in Birmingham one who, thinking that every instance of baptism recorded in the New Testament was on the reception of proselytes from other and totally different forms of faith—as Judaism and Heathenism—came to the conclusion that it was intended by our Lord to be only a proselyting ordinance, not to be practised on those whose parents, being Christian, would bring up their offspring in the true faith; and therefore this individual was never subjected to this rite. He was, however, a man of almost unbounded benevolence, deep devotion, and sincere faith in Jesus Christ, and while engaged largely in mercantile pursuits found time and inclination to honour God and promote the welfare of mankind by active, self-denying deeds of benevolence, which will make his name fragrant for many years to come. Now, had the survivors of this good man asked Dr. Miller to read the Burial Service which he ordinarily uses at the interment, he must have refused compliance, for neither the Doctor's Church nor the Prayer-book by which she utters her blessings over other graves has one word of comfort or of hope in the death of even so good a man (unbaptized) as Joseph Sturge. But while any other Protestant community would have delighted in honouring his memory, acknowledging his piety, and comforting his mourning friends with the assurances of the Gospel, the Church of which Dr. Miller is minister passes by in cold and scornful neglect; and while burying the veriest and vilest wretch that ever lived—if only baptized, even in unconscious infancy—with all the glorious hopes and assurances intended by the Divine founder of our religion for his own people, allows the holiest and best of men, if unbaptized, to be buried as heathens or as murderers, for whom futurity has no hope in Christ Jesus, but who must be left to the unenvied mercy of God.

Now will Dr. Miller tell us if he believes that "all and every thing contained in" and taught by the Baptismal and the Burial Services of his Church, as illustrated by the two cases referred to, is worthy of his entire and "unfeigned assent and consent"? If he does believe this he may rest assured that the charges of insincerity of which he complains were not and could not be intended for him; but if, on the contrary, he thinks salvation depends far more on sincere faith in Christ, even a faith that worketh by love and sanctifies the life, than it does upon the rite of baptism, then he should not be surprised if lookers-on fear that he and those clergymen who think with him have been tempted by the status or emoluments which the Episcopal Church in this country can offer to overlook the claims of conscience and truth, and to declare his "unfeigned assent and consent" to language, the full meaning of which, in its plain grammatical sense, he had not fully weighed. This might have been done thoughtfully in the warmth of youthful devotion to the work of a minister of Jesus Christ, but the Doctor's attention is now directed to the subject, and, as I feel sure that he would advise any one else who had taken a false step to retrace it at whatever cost, and not to persist in doing "evil even that good might come," I cannot help hoping that we shall yet see himself acting on the same principle, or at least that he will give such an explanation of his position, in regard to the occasional services of the Prayer-book, as will at once place his character in that truthful aspect which, as a Christian minister, every Christian must desire to see it occupy.

Yours very truly,
J. N.

Harborough, April 21, 1862.

ECCLESIASTICAL COLONISATION.

To the Editor of the Nonconformist.

SIR,—The following extract, from a letter received last week from a friend of mine in Australia, appears to me worthy of attention. I have no connection with the particular movement to which it refers, and I certainly do not wish to have any misunderstanding or controversy with its promoters. I may say, however, without reference to any particular case, that the principle of colonisation by a religious sect, or denomination, does not approve itself to my judgment. The gentleman from whose letter I make the following extract, is a person of culture and experience, and has had large opportunity of forming an opinion on the subject; and, being himself a Congregationalist, he is not only entitled to be heard, but I deem it an act of justice to many who may be thinking of the project in question, that his views should be submitted to them. If you concur in this opinion, the enclosed extract is at your service.

Yours, &c.,
L. S.

By the way, have you anything to do with this Congregational Colonisation scheme, of which I occasionally hear? I suppose you have. Do you really hope much from it? All sectarian colonies have been "so far forth" failures. Otago was a success, but that not because it was Presbyterian but because it was Scotch. I hear that some corner of New Zealand has been fixed upon for the new scheme. New Zealand is the most difficult of all colonies to colonise prosperously, and it is there that the early struggles are most severe. The more mountainous and "romantic" the country is, the less money is to be made out of it; unless, indeed, there is some sudden and considerable development of mineral wealth. What are the new colonists to do? Farm? Farming is overdone just now. Australia is beginning to grow wheat enough for its own consumption, and there is no outlet for export. The farmers are grumbling horribly, and are really very poor. At present prices it hardly pays to cultivate, much less to clear and fence new ground. Are they to go squatting? That is a sound basis of commercial prosperity. But then that requires open land, spreading plains, and wide level territory, which are not to be found now in New Zealand. There is one part of Australia which really does afford a fine opening for a new colony, and that is on the north-west coast. There is good country there available at once for practical uses, and accessible by land as well as by water from the older settlements. There must be a new colony there sooner or later, and the Colonial Office, I am told, has already contemplated the matter. You might plant a successful colony there if encouragement were given to pastoral capitalists from the older colonies to send stock across. But of any new Australian colony squatting must be the basis, and other industries

follow. It is impossible to begin with agriculture, as the history of South Australia shows. But for the stock that came overland, that colony would never have recovered. I hope I have not bored you on this point, but I do not want to see a Congregational failure. I have had ten years of varied colonial experience, and read something on the history and development of colonial prosperity and advancement, and my mind misgives me about the chances of a small settlement in New Zealand.

PRESBYTERIANISM AND EPISCOPACY.

To the Editor of the Nonconformist.

SIR,—Will you allow me to make an important correction of the error of Dr. Blakeney in his strictures on the Rev. Canon Dale's letter on "Clerical Subscription," which is equally apparent in the quotation from Canon Miller's letter which appeared in your journal of the 16th of April. Silent contempt is often the best way to treat such preposterous assertions; but silence might be construed into an admission of truth by your readers who may not be conversant with either the "Westminster Confession of Faith" or the catechisms subscribed to by Presbyterians, and which was, Dr. Blakeney says, "subscribed to by the seceders of 1662."

Not only does the "Confession of Faith" not say, "That this child is regenerate and grafted into the body of Christ's Church" (as says the Prayer-book of the Church of England), and "commit his body to the ground . . . in sure and certain hope of the resurrection to eternal life," but it contains these words,—"That grace and salvation are not so inseparably annexed unto it as that no person can be regenerated or saved without it, or that all that are baptized are undoubtedly regenerated." ("Confession of Faith," Chap. 28.) And it also disallows any "prayers or ceremonies over the dead, as they are no way beneficial to the dead, and have proved many ways hurtful to the living . . . and are superstitious." From this your readers may judge whether the standards of the Episcopal and Presbyterian Churches teach the same doctrines. I would recommend those who have any doubts on the matter to examine for themselves.

Had Dr. Blakeney examined the whole discussion which took place when he alleges Dr. Cooke, of Belfast, said,—"The Episcopal Church was one with the Presbyterian," he would have found that that divine added, "That with regard to the Articles that referred to discipline and certain powers of the Church, such as the institution of ceremonies, he could not, as a Presbyterian, and did not, agree, and in like manner to some of the differences that appeared in phrases of the Liturgy and the celebrations of ordinances . . . and baptismal regeneration." And a no less eminent exponent of Presbyterian principles, in the same discussion, said,—"Let the committee [that they were appointing to watch over Popery] then be instructed, not only to direct their attention to Popery . . . but to this other most important subject, and watch the encroachments of Prelacy and rebuke the intolerance of Puseyism. Let the Church be encouraged to lift its testimony against Prelacy and Puseyism as incompatible with Presbytery, and as being one of the great obstacles and barriers in the way of an Apostolic Gospel in this country."—*Banner of Ulster*, July 13, 1854.

I hope when Dr. Blakeney or any of his friends again introduce any respectable ecclesiastical body into a discussion, they will be careful to guard against misrepresenting them by quoting from an extreme Tory paper, which did not give a fair report, but garbled statements to suit its party, and which, on account of its extreme partiality, has long since ceased to exist.

I am, yours respectfully,
T. J. D.

April 28, 1862.

EVANGELICAL CONTINENTAL SOCIETY.

To the Editor of the Nonconformist.

SIR,—Allow us to make an appeal to our churches on behalf of our Independent brethren in France. We have often received them at our Union meetings, and have listened to the accounts of their labours and difficulties with deep interest. The Congregational Union sent a deputation, in the spring of 1855, to Mozamet, to convey the fraternal sympathies of our churches to the Union of Independent churches in France. But very few of our churches have rendered pecuniary aid to them in their earnest efforts to teach sound doctrine in all matters that concern the kingdom of God. The American struggle has stopped liberal contributions, and, by crippling trade and commerce in France, has rendered it difficult to raise the necessary funds for their missionary labours. They look to us for increased assistance.

If 500 of our churches would send us 11. each we should be enabled to cheer our brethren by an immediate response to their earnest appeals, and, at the same time, we should give them a practical proof of our sympathy. We earnestly appeal to our ministers, deacons, and friends, and trust that we shall have prompt replies.

We are, &c.,
J. CROSSLEY,
J. SHEDLOCK.

7, Blomfield-street, E.C., April 23, 1862.

IRISH MARRIAGE LAW: SIR HUGH CAIRNS' BILL.

To the Editor of the Nonconformist.

SIR,—We beg to call your attention to the within Resolution of the Congregational Union of Ireland in reference to Sir Hugh Cairns' Bill on the subject of the Marriage Law in Ireland.

May we urgently solicit your support for this bill, that portion of it especially which affects Protestant Dissenters other than Presbyterians and Wesleyans? It will be a very great improvement upon the existing law, and will relieve the ministers and members of Dissenting denominations from many serious disabilities. The disabilities were imposed by the Irish Marriage Law of 1844. Previously to the passing of that law, Dissenting ministers were legally authorised to celebrate marriages; but that act deprived all of them, except the Presbyterians, of that right. According to that law, the marriage is performed by a registrar, who is a person of humble rank, at a small salary, and generally quite unfit for such a position. Registrars have been known to attend marriages in a state of intoxication; and, in some cases, through drunkenness or forgetfulness, did not attend at all at the hour previously arranged, and could not be found, so that the parties had to separate, and the marriage had to be postponed. Notice must also be given at the posthouse; and in

other respects Dissenters are degraded by it, and deprived of their fair equality with their fellow-citizens of other denominations.

While, therefore, we would prefer one uniform law for all classes, we regard the present bill as a most important measure, inasmuch as it will relieve Protestant Dissenters from the disabilities and degradations we have mentioned.

But there *two* additions we are extremely anxious to have made to the provisions of the bill. One is, that a certificate should be given at the time to the parties married, to be a portable record and evidence of their legal marriage. This we think would be very useful in these days of emigration and removal to other parts of the world.

The other is still more pressing and important. The bill provides that the decision of the Registrar-General (who is to be a person with a salary of not more than 800*l.* a-year) shall be *final and conclusive* as to whether persons shall be allowed to intermarry; so that, without appeal to any higher tribunal, he may absolutely prohibit marriage in any case he thinks fit. This, we submit, is too great an exercise of authority to be entrusted to any one in such a position; and therefore we earnestly solicit your aid to have a provision introduced giving a right of appeal to some higher legal tribunal—say the Court of Queen's Bench.

We trust that by your influence this essential requisite may be secured. We have written to Sir Hugh Cairns, urging him to make these two additions to his bill, and assuring him of the approval, in other respects, by our denomination, of the clauses which specially affect ourselves.

We are, Sir, (on behalf of the Irish Congregational Union,)

Your obedient Servants,
WILLIAM URWICK, D.D. Chairman.
NOBLE SHEPPERD,
DAVID HARDING, } Secretaries.
J. W. L. M'ASSEY,

Dublin, York-street Chapel Vestry, April, 1862.

Resolution passed at the annual meeting of the Irish Congregational Union, in Dublin, 17th April, 1862:—

That the Rev. J. Bain be requested to join the United Deputation to Sir H. Cairns, in reference to the proposed "Irish Marriage Law"; and also to confer, in the name of this Union, with the Dissenting Members of Parliament, and other persons of influence in London; and that Mr. Bain be instructed to urge the support, in its completeness, of that portion of the bill of Sir H. Cairns which specially affects our own denomination, and at the same time to represent the urgent necessity of allowing an appeal from the decision of the Registrar-General, and of furnishing the parties married with a certificate of their marriage. That the chairman, the secretaries, Mr. G. Foley, and the Rev. J. Bain, be requested to prepare a suitable address and memorial to Sir H. Cairns, acknowledging his attention to the interests and views of our denomination, and thanking him for his efforts to secure an enactment which shall be satisfactory to us; and also to prepare a statement of our views for the information of members of Parliament, ministers of our churches, and other influential parties. That the Congregational Union of England be requested to use their influence to secure the passing of Sir H. Cairns' bill, with the two suggested amendments.

Foreign and Colonial.

THE CIVIL WAR IN AMERICA.

(Per Niagara, *via* Roche's Point, Cork Harbour.)

NEW YORK, April 15 (evening).

General Beauregard's official report of the second day's battle at Pittsburg Landing says:—"From 8,000 to 10,000 Federal prisoners, and thirty-six cannon were captured, and the Confederates retired to their entrenchments at Corinth." The Federal War Department published a semi-official despatch stating that the Confederates were routed, and pursued as far as the previous orders of General Grant permitted. The same despatch further states, that the Confederates were now shut up in Corinth.

Commodore Dupont officially reports that the blockading squadron captured the ship *Emily St. Pierre*, from Calcutta for Charleston, with a cargo of gunny-cloths. The same squadron also captured the British sloop *Coyell*, from Nassau, two miles from Charleston.

The steamer *Nashville* is reported to have arrived at Charleston.

The Federal General Mitchell has occupied 100 miles of the Charleston and Memphis railroad.

It is reported that the Confederates have left Fredericksburg for Richmond and Yorktown. Large Confederate reinforcements have arrived at Yorktown. It is reported that the siege and the defence will be on an extensive scale.

The *Merrimac* has made no further decisive movements.

The new American treaty with Mexico provides that criminals may be remanded by the State authorities of any State without reference to the general Government.

Savannah advices, received at Fortress Monroe, state that Fort Pulaski surrendered on the 11th unconditionally to the Federal gunboats.

(By telegraph to Halifax.)

NEW YORK, April 17 (evening).

President Lincoln has signed the bill for the emancipation of the slaves in the district of Columbia.

M. Mercier, the French Minister at Washington, has left for Richmond. His hasty departure creates much speculation.

The *Merrimac* has returned to Norfolk.

Commodore Foote, with the gunboat flotilla, has opened fire on Fort Pillow, Mississippi. General Pope's command occupies the Arkansas shore.

General McClellan is reported to be continuing active preparations to storm Yorktown.

The Southern journals think that the Federals will be driven from Yorktown to Fort Monroe, and vanquished by the force under Generals Johnson, Lee, and Magruder. The Southern press continues defiant.

It is reported that the money voted by Congress

for coast and frontier defences is to be appropriated to the construction of iron-clad floating batteries.

FRANCE.

The *Pays* gives with reserve the report that the leave of absence of M. de Lavalette has been prolonged.

The *Patrie* affirms that the Bill, placing at the disposal of the Emperor the amount intended to reward the army and navy, will be immediately laid before the Chamber.

The Queen of Holland arrived at the Tuileries last night. It is stated that her visit is connected with a projected marriage between her son, the Prince of Orange, and Princess Anna Murat. The King of Holland and his son are expected in Paris early in May.

The *Herald's* Paris correspondent gives, as a rumour, that Victor Emmanuel will remain at Naples some time, and then proceed to Rome. Lavalette's return to Rome strengthens the belief in an early settlement of the Roman question.

The same authority says 50,000 French soldiers are to be released on furlough for six months.

ITALY.

The King of Italy had a most enthusiastic reception at Genoa. He was accompanied by two of his sons, Humbert and Amadeus, and by the Ministers. The English and French Ministers, Sir James Hudson and M. de Benedetti, have left Turin to attend upon the King of Naples. On the 28th the King arrived at Gaeta, and was enthusiastically cheered by the populace.

A despatch from Naples, dated Monday, 6 p.m., says:—"The King of Italy arrived here at four o'clock this day, escorted by three French frigates. The enthusiasm is indescribable. Perfect order prevails." "8 20 p.m.—Three English frigates are here. Three French frigates and a French man-of-war have arrived. A grand serenade is being held in front of the Palace; 500 singers and 500 instruments. The whole city is illuminated."

Garibaldi has renounced his intention of proceeding to the south of Italy, "As long as Victor Emmanuel is at Naples," said he lately to one of his friends at Brescia, "it is better that I remain on the banks of the Mincio." Garibaldi has completely recovered from his indisposition.

It is stated in the Turin journals that the Italian Ministry intends, at the re-opening of Parliament, to lay before the Chamber two bills of great importance, one relative to the confiscation of ecclesiastical property, and the other concerning civil marriage, and its introduction into the Italian code.

The *Times'* correspondent, writing from Turin, April 23, speaks of the prevalence of desertion among the Italian soldiery. He illustrates his remarks by the case of twenty-nine Neapolitans, troopers of the Royal Piedmont Cavalry, who set off from Lodi. They were pursued, and, with the assistance of a priest and the country people, traced out and captured; "a satisfactory evidence (he thinks) of the good spirit and unanimous readiness of these good Lombard provinces."

A royal decree approves of the organisation of the Rifle Corps of Genoa, under the command of Generals Garibaldi and Menotti. The time of service for recruits is fixed at one year.

It is stated from Milan that numerous Hungarian deserters are arriving there from Venetia.

ROME.

The Pope has addressed an encyclical letter to the bishops in the East, inviting them to Rome on the occasion of the canonisation of the Japanese martyrs. The Emperor of Russia, it appears, has authorised three prelates to proceed to Rome at the public expense, in order to be present at the ceremony. The Archbishop of Munich, the Bishops of Mayence, Spire, Wurzburg, Ratisbon, and other prelates, are preparing to proceed immediately to Rome. It is already known that the French Government will not prevent its bishops from taking part in the ceremony.

The Emperor of Russia having demanded that the Nuncio whom the Pope was to send to St. Petersburg should maintain his relations with the clergy in Russia only through the Minister of Public Worship, the Pope has determined not to despatch the Nuncio to St. Petersburg.

The French and Italian troops have, it is said, come to an arrangement for the suppression of reactionary movements on the Papal frontier.

Lord Palmerston's speech on Italian affairs has produced a great sensation amongst the Liberals as well as the Government partisans in Rome.

AUSTRIA.

The Austrian Government has resolved upon adopting the principle of Ministerial responsibility. A reduction of the strength of the Austrian army to the extent of 8,000 cavalry and 20,000 infantry has also been determined on.

PRUSSIA.

The semi-official *Stern Zeitung* now announces that the King is prepared to grant all that the Chamber of Deputies demanded, and something more. He is not only willing to lay the Budget before the new Chamber in detail, but he proposes to submit to it the Budget for 1863 simultaneously with the Budget for the present year. The estimates of the public income and expenditure are in future to be published in the official *Gazette* at the commencement of the fiscal year, "with a view to serving as a guide to the Administration." His Majesty being willing to do all this, might have

saved the country and himself much trouble had he only announced his pleasure sooner.

A Berlin despatch of Monday says:—"The returns of the elections which have taken place to-day in Berlin are most favourable to the Progressist party. Up to the present the telegrams received here from the provinces also announce that the Liberal party have gained a great victory."

GREECE.

News from Athens states that a protocol has been drawn up between General Hahn and the leaders of the insurgents, Grivas and Zimbrakaki. According to the terms of this document, the insurgents excluded from the amnesty will leave the country.

The King of Greece is said to have granted the principal demand made by the insurgents of Nauplia, namely, the establishment of a National Guard. The force is to be organised on the Belgian principle. The Greek Chambers have been convoked for the 11th of May.

TURKEY.

Another battle between the Turks and the insurgents in Albania is reported. The final result of the fight is not given in the telegram, but Hassim Pasha, the Turkish commander, is stated to have lost four cannon and 500 men. It is announced that the Prince of Montenegro has accepted all the articles of Omar Pasha's ultimatum, but the Montenegrins nevertheless continue in the Herzegovina.

It is probable that something of importance is about to take place in the East, as the Hungarian and Polish refugees in the Danubian Principalities have received instructions to repair to Constantinople without delay.—*Times' Vienna Correspondent.*

THE INTERVENTION IN MEXICO.

The Paris *Patrie* publishes intelligence from Vera Cruz, of March 26, stating that, in spite of the protests that have been made, President Juarez was collecting the forced loan by violence. Terror prevailed in Mexico. It is affirmed that if their last ultimatum does not obtain a favourable reception the allies will march upon Mexico.

The Madrid *Epoca* contains an article supporting the candidature of the Archduke Maximilian to the throne of Mexico. The other Spanish journals uphold the principle that Mexico should be free to elect her own Government.

CHINA.

The following is from the *Overland China Mail* of the 15th March:—"The English Admiral has been keeping down his restless spirit during the past fortnight by short excursions up and down the Wungpoo river (on which Shanghai is situated) in search of rebel forces. These were discovered and driven off on two occasions—the first, about the 15th ultimo, five miles down the river, where Colonel Ward, with 500 disciplined Chinese, routed a rebel force, while the Admiral attended with 'moral support'; the next, about a week afterwards, fifteen miles up the river, when a force, consisting of 400 English, 300 French, and 700 'disciplined' Chinese, drove a force of 5,000 rebels out of a village in which they had fortified themselves; the achievement was mainly owing to good artillery practice."

It is rumoured that the rebels intend to attack Foochow. Three French missionaries have been murdered by the Taepings. The foreigners in New-chang are reported to be in imminent danger. Hankow is quiet. The ice at Tien-tsin is breaking up. At Kreikiang the Imperialists had been threatening in their conduct towards foreigners.

Nothing new from Japan.

FOREIGN MISCELLANY.

The abolition of slave ry in the South American colonies of Holland has been decreed.

THE HOT WEATHER has set in with sudden intensity in Paris. The thermometer marked eighty-three Fahrenheit at four in the afternoon yesterday in the shade, being an increase of thirty degrees within seven days.—*Times' Correspondent.*

MURDER OF AN AMERICAN MISSIONARY.—The Rev. J. C. Cofling, an American missionary stationed at Adana, in the north of Syria, was with his servant shot and killed by two men on the road to Antioch. His Turkish footman is also in a critical condition.

THERE HAS BEEN A DISASTROUS FIRE IN KINGSTON, JAMAICA.—It occurred on the 29th of March, and is reported to have laid a large portion of the business part of the city in ashes. No such destruction of property had ever taken place in Jamaica before. Thirty-five business places were burnt in a few hours. The loss is estimated at 200,000*l.*, only a small portion of which is covered by insurances. Attempts to fire the city on three different occasions had since been discovered.

MR. RUSSELL OF THE "TIMES"—A long letter appears in the *Times* from the pen of its late correspondent at Washington, describing the circumstances under which he was prohibited from "taking the field," as historian of the campaign about to be opened at Yorktown. It seems that he was invited by General McClellan to accompany the army, and when about to depart was prohibited by special order from Mr. Stanton, Minister of War. The President, on being appealed to, refused to interfere. Mr. Russell, has therefore come home.

THE PRINCE OF WALES IN THE HOLY LAND.—The following is an extract from a private letter:—"The Prince was at Hebron while we were there. He and his suite obtained permission to visit the Cave of Machpelah, Abraham's burial-place. They are the first Christians who have been allowed to enter it

since the Crusades, nearly 700 years ago. Dr. Stanley says everything is kept in the most beautiful order, and nothing could be more satisfactory than the state in which the tombs are preserved. Abraham, Isaac, Jacob, Joseph, Sarah, Rebecca, and Leah are buried there. Two of the sheiks were inclined to give annoyance and show their animosity at Christians being allowed to enter the cave. The governor of Hebron, however, had them turned out, or rather he escorted them out himself, and the remainder were very complimentary to the Prince, saying that they were glad to have the opportunity of showing any civility in their power to one of the Princes of England, to whom their Government was so much indebted for kind offices, that they looked on it as a great compliment to themselves that the heir to the throne of England had visited one of their holy places, &c. So that altogether it was very satisfactory. The Prince had a regular little army accompanying him, and the Pasha of Jerusalem was present in person at Hebron to receive and escort him. The Prince visited Hebron last Monday, the 7th of April."

MR. GLADSTONE AT MANCHESTER.

On Thursday Mr. Gladstone met the members of the Manchester Chamber of Commerce. The reception of the right hon. gentleman took place at the Town-hall, where a crowded audience of the leading merchants of the city assembled to welcome him. The object of the meeting was to present an address to Mr. Gladstone, who, being a Lancashire man, was welcomed not only as one of England's most able statesmen, but also as one of Lancashire's most gifted sons. The address also referred to the American struggle, to its disastrous effect upon the trade of this country, to England's free-trade policy, to the French treaty, and other topics; and concluded with the expression of a hope that Mr. Gladstone "may long live to win new honours in the sphere which he so highly adorns." In his reply, the right hon. gentleman made some remarks on all the subjects the address introduced. He called to mind that nine years ago he was presented with a similar address by the Chamber. Since that period many great changes had occurred; and one of the most remarkable of them was, he observed, to be found in the present apparent indifference of the people and Parliament with regard to such questions as an extension of the elective franchise. For this altered state of feeling he saw a reason in the ameliorating and beneficial character of the legislation of the last twenty or thirty years, which had brought more advantages to the people at large than had been effected for them in the preceding century and a half. After such a labour the people and Parliament, he remarked, naturally looked for some repose, but it was nevertheless clear that when the enthusiasm of the nation demanded it Parliament would again be ready to resume its work of progressive legislation. He next alluded to the enormous growth of our expenditure, and expressed his opinion that the present condition of the country's outlay was not one of the healthy finance. It might be urged in its justification that it had been forced upon us by the public voice, and fortunately on the call of that voice the country had the power easily to go back again to a position of satisfactory moderation. Another topic occupying a prominent place in Mr. Gladstone's reply was the American war; and he expressed an opinion that if it should result in a new partnership of the Federal and revolted States, it could never be an amicable one. The Federal States had an abundance of success in the field, but these brought no nearer to a re-union. No number of such successes would cause the South to change its hostile feeling towards the North, and it was therefore doubtful whether they could ever again be brought to live contentedly under one government. He defended the self-denying attitude England had taken with regard to the struggle, and whatever the American newspapers might say, he believed it would be justified by history. From the French treaty—which was the concluding topic embraced in Mr. Gladstone's reply to the address—he anticipated most important advantages to the two great nations that were parties to it, not only in a commercial sense, but in the interests of peace. He highly eulogised Mr. Cobden's labours in bringing about the accomplishment of that great act.

ELECTION INTELLIGENCE.

REPRESENTATION OF LAMBETH.—On Monday evening a public meeting was held at the Horns Tavern, Kennington, for the purpose of presenting an address, signed by 4,168 residents of Lambeth, to Mr. Frederick Doulton, requesting him to come forward as a candidate for the representation of the borough. Mr. Pew, churchwarden of Camberwell, was called to the chair. Mr. Doulton then came forward and addressed the meeting. After deploring the circumstances under which the vacancy in the representation of the borough had taken place, he formally declared himself a candidate for the suffrages of the electors. He said the first topic he would touch upon was the suffrage. He was of opinion that every man who lived in a house, or part of a house, should have a part in the election of members of Parliament, without any respect to rating. He would put it in these words, registered residential suffrage, without any respect to the rating qualification. An extension of the suffrage, he thought, should be accompanied by the ballot. He was in favour of direct taxation, because he thought that course would enable the people generally to appreciate the principles upon which our national finances were expended. He did not think that from either of the two great

political parties much was to be expected in reference to this matter. He should be inclined to give an independent support to the foreign policy of Lord Palmerston's Government, and he considered it fortunate that upon that question we had at the head of affairs a Minister who faithfully represented the opinions of the people of this country. (Cheers.) Mr. Ellington moved the following resolution:—

That Mr. Frederick Doulton having accepted the requisition presented to him by the electors of Lambeth, this meeting being satisfied with his political opinions, pledges itself to support him in the present election.

Mr. Robert Taylor seconded the resolution, which was supported by Mr. George Thompson, late M.P. for the Tower Hamlets. In answer to a variety of questions, Mr. Doulton said he would vote for an equalisation of the poor-rates, the Thames embankment, and an assimilation of the franchise for parochial and political purposes. The resolution was then carried, and a vote of thanks to the chairman closed the proceedings, which had been conducted amid considerable uproar. The nomination will take place on Friday. Mr. Montagu Chambers has issued an address, and Mr. Sleight has held several meetings, but it is very doubtful whether either of these legal gentlemen will seriously contest the borough with Mr. Doulton.

REPRESENTATION OF OLDHAM.—At a public meeting of the Liberal electors and non-electors of Oldham, held on Monday night, it was agreed to ask Mr. Hibbert to stand for the borough, in the place of Mr. W. J. Fox. Mr. Hibbert was present at the meeting, and returned thanks for the honour which had been done him. The first resolution was a hearty expression of thanks to Mr. Fox for his services in Parliament.

Court, Official, and Personal News.

The Queen held a Privy Council on Saturday afternoon at Osborne. The Duke of Somerset, Lord Granville, and the Right Hon. C. P. Villiers were present.

Her Majesty, Prince Alfred, Princess Alice, Princess Helena, and Princess Louise, attended Divine service at Osborne on Sunday morning. The Rev. G. Prothero officiated.

The Queen returned to Windsor from Osborne on Monday in the most private manner. This evening her Majesty will take her departure for Scotland, travelling in the strictest privacy, and during the night.

The Princess Alice completed her nineteenth year on Friday. Her Royal Highness was born on the 25th of April, 1843.

Prince Arthur embarked from Osborne on Saturday on board the Vivid paddle yacht, and proceeded on a cruise to the westward. The Vivid will return to Osborne to-day, when Prince Leopold will join his brother on board, the Vivid then proceeding on a tour with the youthful princes round the coasts of the United Kingdom.

The Japanese Ambassador is expected in London to-day, and they are to be present at the opening of the Exhibition to-morrow.

The Queen has intimated her Royal pleasure to bestow the vacant Garters upon Lord Canning, the Duke of Somerset, Lord Russell, Lord Shaftesbury, and Lord Fitzwilliam.—*Observer*.

The Premier has been officiating at the opening of an exhibition of works of art at Romsey, but the noble lord had no story to tell the audience. He merely congratulated them on their success. The opening was a remarkable one. It commenced by the "singing of an ode to Lord Palmerston, written by the Rev. E. L. Berthon."

Lord Canning, the ex-Governor-General of India, arrived at Dover on Saturday afternoon most unexpectedly. His lordship proceeded to the Lord Warden Hotel, where Mr. Birmingham, the Mayor of Dover, expressed the unanimous congratulations of the town and port of Dover on his lordship's most successful career as Governor-General, and the glorious results of his policy. His lordship warmly thanked the Mayor, and proceeded to London at four o'clock.

It is understood that Sir John Lefevre is about to retire from the office of Civil Service Commissioner, and that the Hon. Edward Twistleton and the Right Hon. Sir Edmund W. Head, K.C.B., have been appointed commissioners.

T. C. Pakenham, Esq., has been appointed her Majesty's Consul in the Island of Madagascar.

The appointment of the Hon. H. G. Elliott to proceed on a special mission to the King of Greece is gazetted.

A notice from the Foreign-office in the *Gazette* states that the passports of British subjects visiting Switzerland are no longer required to be viséd by any Swiss authorities in the United Kingdom.

Mr. President Benson and Mr. Roberts, ex-president, have arrived in London from Liberia.

Lord Brougham has arrived in Paris from Cannes. The noble and learned lord is expected to arrive in London on Friday or Saturday next.

The total amount of contributions received for the Prince Consort Memorial Fund up to Saturday afternoon was about 47,250*l*. The new and influential committee appointed to give to the industrial classes the opportunity of contributing to the memorial are hard at work. The replies given to the 25,000 letters which had been addressed to the clergy, ministers, and large employers of labour, have been most gratifying.

An excellent character was engraven on the tombstone of a lady in these few words:—"She was always busy and always quiet."

Miscellaneous News.

THE EMBANKMENT OF THE THAMES.—A Parliamentary return shows the estimated cost of carrying into effect the provisions of the Thames Embankment Bill, including compensations and all other expenses; their cost is stated to be 1,500,000*l*. The cost of the approaches to the embankment is estimated at 80,000*l*.; that of the streets between the embankment and the Mansion House, including compensation and all other expenses, at 500,000*l*.

THE COTTON FACTORY DISTRICTS.—From a return of the state of employment in the cotton trade, published in the *Manchester Examiner*, it appears that of 1,678 mills, usually employing 350,000 operatives, 497 are working full time, 903 are working short time, varying from two to five days a week, and 278 are stopped altogether. The employment of operatives is to this extent:—92,000 are on full time, and 200,000 on short time, while 58,000 are out of work altogether.

THE RELATIVE MERITS OF IRON SHIPS AND FIXED FORTS is discussed in a letter to one of his constituents by Sir S. M. Peto. He contends that the recent experiments at Shoeburyness afford additional arguments against fixed fortifications and in favour of floating batteries. He doubts, however, the utility of converting wooden ships into such floating batteries, and urges, as the least expensive in the end, the construction of "iron ships of sufficient size to mount large guns in central batteries, protected by shields and fitted also to act as rams by the aid of powerful machinery."

FATALITIES FROM ARSENICAL PAPER-HANGINGS.—Four children belonging to a labouring man residing at Limehouse have been poisoned by arsenical paper-hangings in the room where they slept and played. The children sickened and died in rapid succession. It then appeared on investigation that, although the house was well-cleaned, well-drained, and ventilated, the room occupied by the children was a deadly place, it being hung with green paper. This the children had torn off in some places to make toys with, and in the course of their play had been in the habit of sucking the green colour off. The paper was saturated with arsenic.

ASYLUM FOR IDIOTS.—The annual meeting of this excellent charity was held on Thursday, at the London Tavern, after which the ordinary spring election took place, Mr. Alderman Abbiss in the chair. The election was for five children for life, and twenty for the ordinary period of five years. There are now 330 children in the institution, and there are still a large number applying for admission, and the board are anxious to afford to as many as possible participation in the benefits of the asylum. The balance-sheet showed the total receipts, including the balance brought forward from last year, to be 21,049*l*. 17*s*. 9*d*., and the expenditure 19,602*l*. 17*s*. 9*d*., leaving a balance of 1,446*l*. 10*s*. 4*d*. in the bankers' hands. Dr. Down, the resident superintendent and physician, read a most interesting paper on the results of his experience in the institution during the time he had been there.

ROYAL SOCIETY OF MUSICIANS.—The annual performance of the *Messiah* by this society took place on Friday night, at St. James's Hall. The performance was on a great scale, and excellent in every respect. The instrumental orchestra were numerous, complete, and powerful. The principal singers were Madame Lemmens-Sherrington, Madame Guerrabella, Madame Weiss, Miss E. Wilkinson, Miss Lascelles, Madame Sainton-Dolby, Mr. Wilbye Cooper, Mr. Whiffin, Mr. Wallworth, Mr. Thomas, and Mr. Weiss. Madame Guerrabella, who as yet has been little heard in this class of music, was received with the warmest applause. The hall was very full, and we trust that the proceeds of the concert will materially add to the income which the society employs with so much benefit to the musical profession. During the past year the society has appropriated about 2,400*l*. to the benevolent purposes for which it was established.

DR. BERNARD.—The *proscrit* concerned in the Orsini conspiracy has just been consigned to the Wandsworth Lunatic Asylum. The doctor has lately resided at Dorking, where he filled the post of French tutor in a private family. Latterly he has exhibited considerable mental excitement, but it was not till Thursday last that his aberration caused serious apprehension. On the evening of that day a concert took place, in which a French artist—Madame Vinning—was to take part. Dr. Bernard resorted to an extravagant outlay to demonstrate his approval of his countrywoman's performances by purchasing sixty bouquets, cut from the most costly plants, inscribing on them the motto, "The Free Constitution of England," "Garibaldi," "Italy," &c., &c. The doctor's aberration of mind afterwards becoming more and more apparent, he was lodged in the police-station for the night, and on the following day was taken before H. T. Hope and J. A. Gordon, Esqs., two of the Justices of the Dorking Division, who, after hearing medical and other testimony confirmatory of the doctor's insanity, committed him to the asylum referred to.

THE DISTRESS IN LANCASHIRE.—On Friday a number of gentlemen met in the Manchester Town-hall, under the presidency of the mayor, to consider a proposition for mitigating what was considered the growing distress in the city. The meeting was of opinion that it was not necessary to appoint any special committee, believing that up to this point the ordinary machinery of the poor-law was quite sufficient to deal with the distress. It was agreed, however, that subscriptions towards augmenting the funds of the District Provident Society should be recommended, that society being well fitted to

said those who have not a legal claim upon the poor-rate. On the same day, a deputation consisting of the members of some of the largest mercantile houses in the city of London waited upon the Lord Mayor to invite him to be the medium through whom contributions might be made for the alleviation of the distress unhappily prevalent in Lancashire. The extent of that distress was forcibly pointed out by different members of the deputation, and the Lord Mayor acceded to the request made of him, provided that some central and recognised body should be appointed in Lancashire to whom he might transmit the funds contributed. On Monday the Lord Mayor announced the receipt of several sums. It is intended to have a meeting of all the Lancashire members on the 30th inst. in London, and already many influential persons have approved of the proposed general appeal to the country.

A MANUFACTURER AND HIS WORKPEOPLE.—On Thursday evening, Sir Elkanah Armitage, the well-known head of one of the largest manufacturing firms in the neighbourhood of Manchester, brought together a number of his personal friends, and some hundreds of his neighbours and workpeople, to witness the opening of a new hall erected at a cost of more than 2,000*l.* by the firm, for the use of their spinners, weavers, &c. The hall is a beautiful building three storeys in height. The upper storey comprises, among other conveniences, a large and elegantly lighted hall, capable of being used as a lecture-room. Underneath this is a spacious reading-room to be open the whole week, and to be well supplied with newspapers, periodicals, magazines, &c.; and also with chess, draughts, bagatelle, and other games. The under storey is divided into dining-rooms (male and female), lavatories (male and female) and a large cooking-range and hot-water apparatus, by means of which the "hands" (the firm employs some 1,100 such) can cook and comfortably partake of their meals. This will be an immense boon to the workers, many of whom, women as well as men, have a long way to walk to their work. The hall adjoins the mill, and is quite an ornament to Charlestown, the district of Pendleton in which it is situated. One prominent feature of the institution is that it is to be self-supporting; the workers are not to use it gratuitously, but to pay certain very modest weekly fees for the handsome accommodation placed at their disposal. Mr. Benjamin Armitage, one of the firm, has had the whole management of the erection, and he intends to unite with himself a number of the most intelligent of the hands in managing the funds and weekly payments. The reading-room will be open to the general public, as well as to the workers in Messrs. Armitage's employment. Some excellent speeches were made in the course of the evening by Sir E. Armitage (who presided), Mr. B. Armitage, Mr. Henry Ashworth (president of the Manchester Chamber of Commerce), Mr. H. Cosham (of Liverpool), several ministers, and other friends of the institution.

Literature.

The Religions before Christ: Being an Introduction to the History of the First Three Centuries of the Church. By EDMOND DE PRESSENSÉ. Translated by L. CORKRAN. Edinburgh: T. and T. Clark.

M. DE PRESSENSÉ is already favourably known to our readers as the enlightened advocate of free Evangelical Christianity. The present volume forms the introduction to an extensive work, four volumes of which have already appeared in the original; and which, we presume, is to be given in its entirety to the English public.

The author belongs to that school of historical thought best represented to us by the sympathising and devout Neander. The presiding idea, at least, of this portion of his work is, he tells us, "that which animated St. Paul in his discourse at Athens, when he found, even in that focus of Paganism, aspirations tending to Christ." It is his aim to show that while Judæa was the special theatre of a revelation wrought out for the benefit of mankind in general,—for, as he well shows, such a universalism hovered over Judæa from the very commencement,—yet that no nation was "left without a witness," and that while all the religious systems of Paganism were darkened with grievous error and sin, they yet exhibit a progress which, by its very failure to attain peace and satisfaction for the anxious conscience, tended to prepare mankind more fitly to receive Him who was the "Desire of all nations."

"The advocates of Christianity," says M. de Pressensé, "place themselves at very different points of view in their appreciations of Paganism." Alike in their solemn reprobation of those many inventions whereby a corrupt mind has darkened the image of "the invisible God," they differ widely as to the disposition to discern or deny in it anything truly divine. According to some it is unmixed devil's work—the very deities being fallen spirits and tempters in disguise,—according to others, it is little more than Christianity in disguise. Tertullian, with all his contempt of mere Gentile philosophy, bears testimony, as is well known, to the *testimonium anime naturaliter Christianæ*; and the fathers of Alexandria taught that "the stars in the night of Paganism called to the morning star which stood over Bethlehem."

while, on the contrary, some modern writers have so "darkened the picture of ancient Paganism that not one luminous point is visible;" and a modern poet has not scrupled to characterise the deities of the most civilised portion of the ancient world as

"Gods passionate, revengeful, and unjust,
Whose attributes were rage, revenge, and lust."

Some again have ascribed all glimmerings of truth in Heathenism to tradition. Our author while allowing that at the dispersion men carried with them a common fund of recollection, yet maintains that it would be an outrage to reduce to the operation of memory all progress towards truth. Conscience, he urges, is not a parchment passively receiving what is inscribed upon it, but a living organ; and he adds, "We entirely subscribe to Schelling's grand idea, that the formation of the successive religions reveals to us the great crises of the human conscience."

It is necessary to state that the author deals in this essay only with such religions as had a certain development, leaving untouched that grosser fetichism which is the lowest stage of idolatry, and such moreover as were brought directly or indirectly into contact with Christianity. From this point of view Oriental and Egyptian Paganism are first brought under consideration; next the mythology and philosophy of Greece, culminating as both did in Athens; and then Rome. Having thus dealt with the Pagan world, he proceeds to discuss the rise and decline of Judaism; needing as it did, no less than the debased religious faiths of idolatry, to be lifted up and translated by the life which is in Christ. It may be necessary here to guard our readers against supposing that our author regards all these faiths, including Judaism, as placed on the same platform; or still more that he has any sympathy with those who would represent Christianity as being only the highest development and natural efflorescence of a religious system already existing. The monotheism of Judæa has been ascribed to the sentiment of the desert: M. de Pressensé shows that the utter conflict exhibited between this very doctrine and the idolatrous tendencies of the Jewish people is itself a vindication of an origin from above; while the entire Gospel teaching on the subject of the person of Christ, and of spiritual salvation in and through faith in Him, is equally in collision with the preconceived notions of the Jews respecting the Messiah. Indeed the display of the impotency of Paganism and Judaism alike, was no less part of the purpose of their existence than was any immediate end to be answered by them.

The religions of Western Asia, including India, and of Egypt, the author regards as exhibiting the elementary struggle between the soul of man and the impressive greatness and general predominance of nature. This led, in Media and Persia, to dualism; in Egypt, to animal worship; in India, to theories of conquest over physical nature and personal annihilation. The soul of man was quelled; and while in some cases it bowed itself down in base adoration to even brute forces and animal tendencies, in others it proudly aimed at the entire suppression of every thought, feeling or aim which owned any affinity with temporal existence.

In the "humanism" of Greece the soul of man asserted its individuality and free will. The gods of Greece, even if they had been originally deifications of nature, became rather projections of man. Her art, unlike the præter-human and monstrous genius of Egyptian or Assyrian sculpture, appealed to human sympathy, and as it was, in its best days, an idealising of what was most characteristic and best in man, so may have been the means of lifting up some to higher conceptions of the divine. It may startle some to hear it said, but it is no less true, that a Jupiter by Phidias—though itself from one point of view no less than a profanity—may have helped to purify the religious idea. But the mysteries in which some higher spiritual truths appear to have been exhibited; and the speculations of philosophers such as Anaxagoras, Socrates, Plato, and Aristotle, only served to reveal the impotency of unassisted reason to satisfy the wants and yearnings of human nature which they elicited or developed. Greece went beyond Assyria, India, and Egypt; but Greece, though aspiring full high, fell woefully short.

Roman civilisation and religion are next treated, but, as appears to us, somewhat unsatisfactorily. Enough does not seem to us to be conceded to the majestic Jupiter, "most good, most great," of early Rome; to her high ideal of faith and duty; and to that genius of self-sacrifice for the commonwealth, which strikes us as about the most magnificent thing in the ancient world. Rome, during those early centuries and before the wealth and corruptions of the world had deluged her habits and swamped her morals, in spite of all antagonistic criticism of her history, is an august and im-

pressive spectacle. Her decline, however, was rapid; and we thus come to that age of exhaustion of all human resources when the proud helplessness of human nature is met by the long anticipated and divinely provided resource of the Personal Christ.

We cannot enter into our author's able account of the rise and fall of Judaism. The concluding chapter, which is a deeply-interesting one, discusses briefly the principal theories of Christianity which have been put forward to do away with the supernatural in its origin, and contains a brief and simple statement of its elementary doctrine. From the title of our author's great work, "The First Three Centuries of the Church," as compared with Baur's "Christianity of the First Three Centuries," as well as from his own direct statement, it appears to be his principal aim to sap the foundations of the theory which the redoubtable Tübingen champion has constructed. It is true, important as are theoretical and argumentative refutations, the main refutation must be that of fact; and we hail the appearance of another worthy fellow-combatant with Neander; so capable of appreciating the position of an antagonist as well as of assailing it.

We have not had the opportunity of consulting the original of the present translation, but it appears to be faithfully executed. The English is for the most part idiomatic and fluent; and has all those advantages which a translation from the French ought to have over one from the German. Here and there we have noticed what appears to be a correspondence with the form rather than the meaning of a French word; yet not of such a kind as to obscure the sense. Also we must protest against the introduction into English of those clipped and mutilated forms of Greek and Latin proper names which our French neighbours have chosen to represent the characteristic and sonorous antique. We cannot endure *Milet* for *Miletus*; *Evhemere* for *Euemerus*; *Stesichore* for *Stesichorus*, and a few others, which our author has here and there—on no principle that we can discover—indulged in. Nor should we have readily discovered under the disguise of *Théétites* our old friend *Theætetus* had it not been that the context prevented mistake. A few other minor blemishes of this kind we have noted, which Mr. Corkran should avoid in dealing with the subsequent volumes,—as we trust he will do. The present is well worthy of ranking with the many other valuable works, by the publication of which the Messrs. Clark have laid the English theological reader under such obligations.

Prince Albert's Golden Precepts: or, The Opinions and Maxims of his late Royal Highness the Prince Consort. London: S. Low, Son, and Co.

ENGLISHMEN will be willing to preserve the words of the good Prince, whom all have mourned with a sincerity of grief, and praised with an earnestness of admiration, having no parallel in the modern history of princes. His public addresses on questions of social progress were collected and published by the Society of Arts in 1857. From these, and from several subsequent speeches, the compiler of this little volume has extracted such passages as can stand alone, "embodying distinct thoughts, or reflections of general application, or expressing an opinion or personal feeling of their illustrious author." Perhaps it may be said that these passages are seldom "precepts," and that they would scarcely have been called "golden" had not loss and sorrow given preciousness to the words of one whose voice we shall hear no more, and whose princely presence we miss from those seats of counsel and spheres of noble action, that his eminence and virtue had made peculiarly his own.

But this little book contains thoughts that, if not strikingly original or profound, exhibit a mind of large compass, perfectly cultivated, habitually taking broad clear views of things, and capable of strong as well as graceful activity. Nothing is more noticeable in the best efforts of the Prince than the habit of seeking the grounds and reasons of the facts and tendencies on which he dwells, and the really luminous exposition he gives of whatever he inwardly apprehends: while all his thought and knowledge obeys a moral and practical instinct by which it is directed immediately to a worthy and useful end. A few brief passages from these pages will justify our praise, and recall the speaker, who will continue to live not only in the fruits of his philanthropic deeds, but also in the remembrance of his genial and wholesome words.

INTERESTS OF CLASSES IDENTICAL.

"Depend upon it, the interests of classes too often contrasted are identical, and it is only ignorance which prevents their uniting for each other's advantage. To dispel that ignorance, to show how man can help man, notwithstanding the complicated state of civilised society, ought to be the aim of every philanthropic person; but it is more peculiarly the duty of those who, under the blessing of Divine Providence, enjoy station, wealth, and education. Let them be careful, however, to avoid

any dictatorial interference with labour and employment, which frightens away capital, destroys that freedom of thought and independence of action which must remain to every one if he is to work out his own happiness, and impairs that confidence under which alone engagements for mutual benefit are possible."

How completely the Prince had understood and sympathised with the English character, and had identified himself with his adopted country, appears again and again in these pages. We group a few words, taken from various addresses, on the character of

THE ENGLISHMAN.

"... The English character is essentially practical. Warmly attached to his institutions, and revering the bequests left to him by the industry, wisdom, and piety of his forefathers, the Englishman attaches little value to any theoretical scheme. It will attract his attention only after having been for some time placed before him; it must have been thoroughly investigated and discussed before he will entertain it. Should it be an empty theory, it will fall to the ground during this time of probation; should it survive this trial it will be on account of the practical qualities contained in it; but its adoption in the end will entirely depend on its harmonising with the national feeling, the historic development of the country, and the peculiar nature of its institutions. It is owing to these national qualities that England, whilst constantly progressing, has still preserved the integrity of her constitution from the earliest times, and has been protected from wild schemes whose chief charm lies in their novelty, whilst around us we have seen unfortunately whole nations distracted, and the very fabric of society endangered, from the levity with which the result of the experience of generations, the growth of ages, has been thrown away to give place to temporarily favourite ideas."

"This work [Grimsby Docks], has been undertaken, like almost all the national enterprises of this great country, by private exertion, with private capital, and at private risk; and it shares with them likewise that other feature so peculiar to the enterprises of Englishmen, that strongly attached as they are to the institutions of their country, and gratefully acknowledging the protection of those laws under which their enterprises are undertaken and flourish, they love to connect them, in some manner, directly, with the authority of the Crown, and the person of the Sovereign. Her Majesty the Queen values and reciprocates this feeling."

"While zeal for the public good, a fervent religious spirit, and true philanthropy, are qualities eminently distinguishing our countrymen [in pursuing an object such as the education of the people], the love of liberty, and an aversion from being controlled by the power of the State in matters nearest to their hearts, are feelings which will always most powerfully influence them in action."

"We are a people possessing and enjoying the most intense political life, in which every question of interest or importance to the nation is publicly canvassed and debated. The whole nation, as it were, from the highest to the lowest, takes an active part in these debates, and arrives at a judgment on the collective result of the thoughts and opinions expressed."

The most truthful sketch, in a few words, of the character of the late Sir Robert Peel, is that from the Prince's pen; from which the first paragraph of the above extract is separated. The noblest, warmest words that we find in this little book are on our obligations and duties to our domestic servants. The Prince's words on many other topics, as here preserved, will have universal interest in all classes. We cannot doubt that this will be a household book throughout the land, for the good Prince's sake—a memorial of one who has deserved to be remembered and revered. The volume is but small, in square 18mo, beautifully printed on a toned paper of peculiar make, with handsome margins, and clad in royal purple and gold;—having the arms and motto of the Prince on the side,—than which never was motto more appropriate to him wearing it—"Treu und Fest."

A History of France from the Earliest Times to the Establishment of the Second Empire in 1852. London: John Murray.

This work belongs to the series of manuals in which the "Student's Hume" and "Gibbon" have already appeared; and is intended like them to supply a history suitable for the higher forms in schools, and for students at the Universities. At the same time, this, more than any other volume of the series, is entitled to the praise of meeting an acknowledged want; by a work in which the history of France, so seldom studied deeply, especially as to its earlier periods, in this country, is presented in a comprehensive and perspicuous view. It has, also, the coherency, liveliness, and just comprehension of the facts and their relations, which mark a genuine authorship, in distinction from the work of a mere compiler. We can readily believe that the author is, as the Preface informs us, "an English scholar long resident in France, and intimately acquainted with its literature and history." We do not forget how excellently the late Mr. White worked on this historical subject; but, the appreciation of his labours is none the less grateful for the admission that his book fails to give perfect truth of impression just where this is powerful to produce it; namely, in the representation of the character of the people, and in the conception of the causes operative in the shaping, in successive periods, of the government and institutions of the nation. The difference between the writers, in short, as to the inward connexion and real meaning of events, is that of

having attained or of having only sought after the native and national point of view.

For the earlier times the chief authorities followed by the author are Guizot and the Thierry's; and generally throughout the work he has placed reliance on Henri Martin, as "the most valuable of all the French historians, whether we regard his scrupulous fidelity and accuracy, or the breadth and liberality of his views." Innumerable as are the works consulted by the author for particular periods and special movements of the history, it is impossible to say more than that he appears to have known and to have used faithfully alike the chiefs and the subordinates of French antiquarian research and historical inquiry. The narrative fairly fulfils the intention of the writer, "to draw the portraiture of every important historical character, and to include in a rapid and condensed narration all the chief transactions, whether political, military, or ecclesiastical, which marked the varying fortunes of the nation." A considerable body of "Notes and Illustrations," as in former histories belonging to the series, contains some of the most valuable materials of the volume, discussing questions of the highest interest, that would have interrupted the general narrative too much if introduced into the text. Thus, there are here exceedingly important notes of some length, on the Celtic tribes of Gaul, on the origin of the Franks, on the Feudal system, on the formation of the French language, on early French historians, and some others of not inferior interest.

The woodcut illustrations are numerous, beautifully executed, and really illustrative;—consisting of landscapes, antiquities, medals, portraits, and copies of old engravings. The name of the book "*Student's France*" should not deter the general reader; as he will hardly find a more interesting work on the history of the French, within the same compass, and having the same careful accuracy and clear intelligence.

BRIEF NOTICES.

Sermons preached in Cheltenham College Chapel. By GEORGE BUTLER, M.A. (Cambridge: Macmillan and Co.) A volume of good sermons, bearing in mind a school auditory; full of Christian heart, and teaching plainly and forcibly the great Evangelical truths. A distinguishing feature of many of them is the reference they make to events of the time; it having been the author's desire both to interest the young in passing events as under the providential disposal of God, and to widen the sphere of practical religion by bringing moral, intellectual, and social questions under its dominion. The sermons have not otherwise such a marked individual character as some school sermons that have been given to the world in recent years. They are, however, all that the author, with no thought of an application to himself, has casually said religious instruction should be—"faithful, Scriptural, earnest, and affectionate."—*The Acts of the Apostles: an Exposition for English Readers, on the Basis of Professor Hackett's Commentary on the Original Text.* By Rev. S. G. GREEN, B.A. Vol. I. (Bunyan Library: Vol. IV. London: Heaton and Son.) We have long known and greatly valued Professor Hackett's Commentary on the Acts. In basing on it an exposition for English readers, Mr. Green has had to omit those minute and delicate criticisms of the text by which it is distinguished: but has himself made a very careful and accurate translation of the Book, so as to present the closest possible reproduction of the Greek text according to Tischendorf. He has also given marginal notes, which are eminently excellent in their substance and their concentrated form, containing notices of varieties of readings, of possible differences of rendering, and of the usage of rare or difficult words in other passages. While the commentary is on the whole Professor Hackett's, there are introduced many pieces of exposition from other celebrated writers on the book, or specially prepared by the Editor himself. An Introduction, also from the Editor's hand, furnishes suggestions on verbal and grammatical points, which will fully prepare a studious reader for the best use of the book. There is no commentary on any Scriptural book, for the merely English reader, that has before attempted such a transfer into popular interpretation of the results of the closest criticism of the Greek text. We may add, that although there is an excursus on "the law of Baptism," the baptismal passages are not unfairly used;—in the case of the Ethiopian, for instance, the evidence of MSS. against the words, "if thou believest, thou mayest," is frankly admitted; and the work cannot be regarded as of a partisan or controversial kind. All, of every community, may use it confidently; and can find no better guide to the history and usages of the Apostolic Church.—*Melbaeus in London.* By JAMES PAYN. (Cambridge: Macmillan and Co.) A great many good things have been reprinted from *Chambers's Journal*, but scarcely any better than this, which has lately appeared in that popular periodical. It professes to give the notions of things of London entertained by a country friend of the author's; and is very amusing indeed. Beneath its humorous gossip and satirical comments there is a strong good sense that one may profit by. We do not describe more fully what so many of our readers must already have seen in its earlier form; but we are quite sincere in saying, that in reading it we have had a great deal more pleasure, and have taken hold on more threads of

thought to ravel or unravel at our own will, than most of the sketches or essays of Leigh Hunt were ever able to afford us.—*Wanderings over Bible Lands and Seas.* By the author of "Tales and Sketches of the Christian Life." (London: Nelson and Sons.) From Malta to Egypt, onwards to the Holy Land, from south to north, taking in the Lebanon, and finishing with the coast of Asia Minor. This is the route described with much pictorial power and lively feeling, and with such suggestion of Biblical illustration as does not overlay or interrupt the narrative. The personal element in the account is one of its interesting features. After all the books we have had on the Holy Land, this has freshness and worth enough to entitle it to be popular. It has several good steel engravings of scenes visited.—*Sermons for the Holy Seasons of the Church.* By G. HUNTINGTON, M.A., Clerk in Holy Orders of the Cathedral Church of Manchester. 2 vols. (Oxford and London: J. H. and J. Parker.) These sermons are evangelical, practical, arousing,—and also are occasionally the opposite of all these. The teaching that we, or Church of England people rather, are "members of Christ by sacramental grace," is not evangelical; yet all evangelical doctrines are taught beside. The violent denunciation of men for not observing Passion Week shows a professional view of things that does not understand the thought and spirit of the period. The portrayal of "the physical sufferings of the damned" is more likely to revolt than attract, to harden than to melt, those to whom this very peculiar gospel is preached. Yet Mr. Huntington has power, both of thought and expression; and appears to be thoroughly in earnest. Some of these sermons have been printed in the *Gospel Magazine* and the *Churchman's Magazine*.

LITERARY GOSSIP.

Three new and greatly emended editions of the anonymous epic poem, "*The Last Judgment*," are in the press, and will shortly be published by Messrs. Longman.

The type, presses, library, and furniture of the defunct *Morning Chronicle* will be sold off by public auction, at the office in the Strand, on Wednesday (this day).

The estimate for public education in Great Britain is 842,119l.; last year the sum voted was 803,794l. The increase is therefore 38,325l.

Mr. Bryce, Presbyterian minister, has been elected a fellow of Oriel College, Oxford.

The *Literary Gazette* is defunct, after existing forty-five years. A new journal, the *Parthenon*, is to rise out of its ruins.

A new weekly journal is to appear next week as an advocate of the American Confederate States.

A useful little pocket volume, containing a list of upwards of 30,000 cab fares to and from all parts of London and the Exhibition, has just been issued by Messrs. Houlston and Wright, by the authority of the Commissioners of Police. The directions are printed in English, French, and German, and will prove of considerable service.

The *Daily News* of yesterday published the first of a series of Exhibition supplements. The inside pages contained a detailed description of the contents of the great show; the outside, illustrated advertisements of exhibitors.

PITT'S LAST WORDS.—In the fourth volume of Earl Stanhope's "*Life of Pitt*" is an account of Pitt's last illness, derived from the papers at Woburn Abbey, and drawn up by the Hon. Jas. H. Stanhope, who was present in the room when he died. The handwriting was far from good, and Earl Stanhope read in it the last words of Mr. Pitt as follows:—"Oh, my country! how I love my country!" As such the words have been published, but his lordship has again examined the original paper, and is now fully convinced that "leave" is the real reading. The last words of Mr. Pitt, as an ear-witness has recorded them, were, therefore, "Oh, my country! how I leave my country," referring to the disastrous state of the continental war produced by the battle of Austerlitz. A correspondent of the *Times*, "D.C.L.," states on the authority of the late Mr. Dundas, Pitt's private secretary, that the words referred to, though they may have been uttered during the great statesman's last illness, were not his last words—"I was with him (said Mr. Dundas on the occasion) when he died, and my arm was round his neck when he expired. He had not long before received the Sacrament; and the last words he uttered were to me, 'Dundas, I die in peace with all mankind, so help me God.'"

Gleanings.

54,517 persons were admitted to the Crystal Palace during the past week.

Counterfeit half-crowns are in circulation dated 1846.

Three deaths are reported from the ignition of female dress.

The money taken annually at the doors of the metropolitan theatres is estimated at 350,000l.

"Fanny Fern" has just been divorced from her third husband, whom she married a year ago.

The Queen Dowager of Prussia has printed the manuscript prayers of King Frederick William IV.

The Reform Conference, which was originally fixed to be held in London in February, and afterwards was put off until last week, has been further postponed to the 20th, 21st, and 22nd of May.

Lord Kinnaid has given instructions to his factor to limit the hours of labour of the ploughman employed on his farm to ten hours a day.

Some of the Thames watermen have recently been practising flagrant extortions on foreigners arriving in steamers. The magistrates have dealt severely with some cases, and the *Times* has a strong article on the matter, which at this Exhibition season peculiarly affects the national character.

Mr. Henry Vincent, the popular lecturer, preached in the Lyceum Theatre, Sunderland, on Sunday afternoon week to a crowded congregation, on behalf of the Society for the Relief of the Widows and Orphans of Shipwrecked Mariners. The collections amounted to upwards of 18*l*.

We read in the *Gazette of Bankruptcy*:—"It is stated that Mr. Roupell, late M.P. for Lambeth, whose unsuccessful building speculations have, it is understood, principally contributed to involve him in his present difficulties, has offered his creditors a composition of 7*s*. 6*d*. in the pound."

A petition in bankruptcy has been filed against Messrs. James Judd and Henry Alexander Glass, printers and publishers, of 38A, New Bridge-street, Blackfriars. The liabilities are about 11,000*l*.; assets, 8,000*l*. In a notice to the creditors they say, "For two years we have used our utmost endeavours to avert this."

A reverend sportsman was once boasting of his infallible skill in finding a hare. "If," said a Quaker, who was present, "I were a hare, I would take my seat in a place where I should be sure of not being disturbed by thee from the 1st of January to the last of December." "Why, where would you go?" "Into thy study."

Mr. Richard Doyle contradicts, in the *Tablet*, the statement that he had recommenced drawing in *Punch*. He says:—"It is not the fact that I have done so. The reasons which led me to leave *Punch* remain in full force. The style of writing adopted in '51, and uniformly followed since, whenever the Catholic religion is mentioned, or the conduct of Catholics is under discussion, makes it impossible, in my opinion, for any Catholic to take part in it, in however humble a way."

Births, Marriages, and Deaths.

BIRTHS.

PALMER.—April 6, the wife of the Rev. J. P. Palmer, of Wolverhampton, of a daughter.
NEW.—April 18, at Bushey, Herts, the wife of the Rev. Alfred H. New, of a daughter.
BELLEWEES.—April 22, at 11, Hyde-vale, Blackheath, the wife of the Rev. G. C. Bellewees, of a son.
SHIPTON.—April 26, Mrs. W. Edwyn Shipton, of a son.
SMITH.—April 26, at No. 11, Park-road, Dalston, the wife of Mr. William Thomas Smith, of a daughter.
MONK.—April 28, at Albion-terrace, Faversham, the wife of Mr. Frederick William Monk, of a son.

MARRIAGES.

FREER-LAWSON.—April 14, at the Congregational Chapel, Peterborough, Mr. John Freer, to Miss Sarah Ann Lawson, both of New Fletton, Hants.
NUNN-WARD.—April 18, at Nicholas-street Chapel, Ipswich, by the Rev. J. Raven, Mr. Robert Miller Nunn, to Emma Jane, second daughter of the late Mr. John Ward, Monewden.
LUCAS-THOMPSON.—April 23, at the Friends' Meeting-house, Fordingbridge, Hants, Arthur Lucas, solicitor, Darlington, to Mary Ann Thompson, of Fordingbridge.
HARVEY-CHAPMAN.—April 23, at the Baptist Chapel, Yeovil, by the Rev. R. James, Mr. J. Harvey, of Montpellier, Bristol, to Beattie, youngest daughter of the late Rev. J. M. Chapman, of Yeovil.
WATERMAN-EAST.—April 26, by license, at London-road Chapel, Leicester, by the Rev. R. W. McAll, Mr. William Waterman, woollen-draper, to Miss Elizabeth East.
LETHBRIDGE-SMITH.—April 28, at London-road Chapel, Leicester, by the Rev. R. W. McAll, the Rev. Joseph Watts Lethbridge, Independent minister, to Miss Sophia Smith.

DEATHS.

DIBB.—April 15, at Church-road West, Islington, George Herbert Thornton, son of Mr. Edward Dibb, aged six months.
PHILPOTT.—April 23, at Cross-street, Islington, Stephen Philpott, Esq., aged fifty-one years.
MILLIGAN.—April 17, at Summerhill House, Horton-lane, Bradford, aged seventy-two, Mr. James Milligan, late manufacturer, brother of Robert Milligan, Esq., late M.P. for Bradford.
ELRICK.—April 18, at Aberdeen, N. B., Mrs. Elrick, widow of the late John Elrick, Esq., banker, Birmingham, and beloved mother of the Rev. John Elrick, M.A., aged eighty-two.
PALMER.—April 20, at Wolverhampton, the dearly-beloved wife of Rev. J. P. Palmer, aged thirty-nine years.
GILLAM.—April 21, at his residence, Rose Lawn, Worcester, aged eighty-three, Robert Gillam, Esq., solicitor, a gentleman who in early life took a very active part in Liberal and Dissenting movements. He was a man of highly cultivated mind, and his spotless character procured for him great respect.
POPE.—April 22, Samuel Pope, Esq., aged seventy years, of 2, Gutter-lane, Cheapside, and 21, Queen's-road, Haverstock-hill.
PEMBROKE.—April 25, at Paris, the Earl of Pembroke and Montgomery.

Money Market and Commercial Intelligence.

CITY, Tuesday Evening.

The new Russian Loan is at last announced. It is to amount to 15,000,000*l*., in a five per cent. stock at the price of 94, which, allowing for discount, &c., is reduced to about 92. It appears that a third of the amount has already been placed, and the remainder is now offered to the capitalists of Europe, lists having been opened in London, Paris, Frankfurt, Amsterdam, and Berlin. The instalments are spread over a period of twelve months, the last being payable on the 12th May, 1863, but there is no doubt that subscribers will avail themselves of the four per cent. discount offered for payment in anticipation. The Imperial government reserves to itself the right of redeeming the loan at par after the expiration of twenty years. Regarded as a

speculation, the new Russian Loan is already practically a failure. The price has fallen to-day to $\frac{3}{4}$ to $\frac{1}{2}$ premium, which is inadequate to tempt speculative applications. The loan will apparently receive very little assistance from the Stock Exchange, where it has been coldly received, chiefly on account of its magnitude, together with the absence of any explicit information.

The impression that the Russian Loan will not succeed has caused a general improvement in the Funds. To-day the Consols improved to the extent of $\frac{1}{4}$. Consols, which closed yesterday at 93 $\frac{1}{4}$ to $\frac{1}{2}$, both for money and the 8th of May, opened this morning at the same quotation, and closed at 93 $\frac{1}{4}$ to 94.

There was a moderate demand for money. The rate for good bills remain at 2 $\frac{1}{2}$ per cent. At the Bank of England business was slack. There has been a large importation of gold during the week from Australia and America.

Foreign stocks are generally firm, and the market active.

The dealings in the Railway Share Market have continued limited, but prices generally show increased buoyancy, especially for Great Western and London and North-Western, which rose 1 per cent. Great activity, and even some excitement, prevailed in the market for Belgian railway shares, the rise in which continues unchecked.

BANK OF ENGLAND.

(From Friday's Gazette.)

An Account, pursuant to the Act 7th and 8th Victoria, cap. 32, for the week ending Wednesday, April 23.

ISSUE DEPARTMENT.

Notes issued ..	£30,955,210	Government Debt	£11,015,100
		Other Securities ..	3,634,900
		Gold Bullion	16,305,210
		Silver Bullion	—
£30,955,210			£30,955,210

BANKING DEPARTMENT.

Proprietors' Capital	£14,553,000	Government Securities	£11,210,755
Reserve	3,083,559	Other Securities ..	17,714,378
Public Deposits ..	5,534,973	Notes	9,930,850
Other Deposits	15,915,247	Gold & Silver Coin	866,944
Seven Day and other Bills	631,193		
£30,722,972			£30,722,972

April 21, 1862.

M. MARSHALL, Chief Cashier

TONICS.—It is not generally known that the bitter but valuable stimulant Quinine is now prepared as a wine by Mr. Waters, of 2, Martin's-lane, Cannon-street, City, and so carefully, that Dr. Hassall, as well as the "Lancet" newspaper, report highly of its merits. Copies of numerous medical and other testimonials are forwarded on application to Mr. Waters, who, in order that "Quinine Wine" shall be available to all classes, has arranged for its sale by Grocers, Chemists, Italian Warehousemen, and others, at 3*s*. per dozen quarts. [Advertisement.]

HOLLOWAY'S PILLS AND OINTMENT.—INTENSE COLD.—Few persons can altogether withstand the maladies caused by inclement weather, which checks free circulation through the skin, and produces overgrowth of internal organs. Holloway's Pills are infallible for equalising the distribution of blood, abstracting the surplus from one and adding it to the deficiency of another part. Holloway's Ointment, too, has created for itself universal fame for the facility with which it cures cracked and rough skin, chafed lips, pimples, boils, erysipelas, and other diseases of the surface, without impairing the constitution or leaving any blemish. [Advertisement.]

Markets.

CORN EXCHANGE, LONDON, Monday, April 23.

The supply of English wheat fresh up to this morning's market was very small, and arrivals from abroad of all descriptions of grain are moderate. The extremely fine weather caused dulness in the trade; and we had only a limited sale for English wheat, at the rates of this day week. Business in foreign wheat was quite in retail, at former prices. The demand for flour was slow, and prices were barely supported. Peas and beans were firm, and fully as dear. The barley trade was steady at previous prices. Arrivals of oats were short, and buyers had to pay 6*d*. to 1*s* advance on parcels ex granary from the rates on Monday last. Cargoes for orders on the coast maintain the prices of last week.

BREAD.—The prices of wheaten bread in the metropolis are from 8*d*. to 9*d*.; household ditto, 6*d*. to 8*d*.

BUTCHERS' MEAT, ISLINGTON, Monday, April 23.

The supply of foreign beasts here to-day was limited, of sheep and calves seasonably good. The general condition of the foreign arrivals still continues very middling when compared with last year. With home-fed beasts we were well supplied as to number, and the quality of all breeds, especially the Scots, shorthorns, and crosses, was very prime. The attendance of country buyers being small, the beef trade was in a most inactive state, at quite last Monday's decline in the quotations. The extreme value of the best Scots and crosses was 4*s*. 2*d*., and many really fine beasts changed hands as low as from 3*s*. 8*d*. to 3*s*. 10*d*. per 8*l*bs. A total clearance was not effected. The receipts from Norfolk, Suffolk, Essex, and Cambridgeshire comprised 2,300 Scots, crosses, and shorthorns; from other parts of England, 850 various breeds; from Scotland, 500 Scots and crosses; and from Ireland, 50 oxen and heifers. The show of sheep was somewhat extensive, and nearly all breeds appeared in good saleable condition. The mutton trade was heavy, at a further decline in prices of 2*d*. per 8*l*bs. Prime Downs and half-breeds out of the wool sold at 4*s*. 6*d*., in some instances 4*s*. 8*d*. per 8*l*bs. The top value of Downs, in the wool, was 5*s*. 6*d*. per 8*l*bs. We may observe, however, that very few were offering. Lambs were in full average supply and steady request, at Thursday's currency, viz., 6*s*. 4*d*. to 7*s*. 8*d*. per 8*l*bs. About 650 came to hand from the Isle of Wight. Prime calves sold steady, at full quotations; but inferior veal was a dull inquiry, at late rates. There was only a limited demand for pigs, at late quotations. Much inconvenience has been experienced to-day, owing to a notice having been issued by the Commissioners of Police forbidding the removal of stock from the market between the hours of 10 and 7 o'clock.

Per 8*l*bs. to sink the Offal.

	s.	d.	s.	d.		s.	d.	s.	d.
Inf. coarse beasts	2	8	2	10	Prime Southdown	5	2	5	6
Second quality	3	0	3	4	Lambs	6	4	7	8
Prime large oxen	3	6	3	10	Lge. coarse calves	4	2	4	8
Prime Scots, &c.	4	0	4	4	Prime small	4	10	5	2
Coarse inf. sheep	3	4	3	6	Large hogs	3	8	4	0
Second quality	3	8	3	10	Neat sm. porkers	4	2	4	8
Pr. coarse woolled	4	0	4	10					

Suckling calves, 10*s*. to 26*s*. Quarter-old store pigs, 20*s*. to 29*s*. each

NEWGATE AND LEADENHALL, Monday, April 23.

The supplies of meat on sale at these markets are moderately extensive. Prime beef, mutton, lamb, and veal move off

steadily, at full prices. Otherwise, the trade runs heavy, at about previous currencies.

Per 8*l*bs by the carcass.

	s.	d.	s.	d.		s.	d.	s.	d.
Inferior beef	2	6	2	10	Small pork	4	4	4	8
Middling ditto	3	0	3	2	Inf. mutton	3	0	3	6
Prime large do.	3	4	3	6	Middling ditto	3	8	4	0
Do. small do.	3	8	3	10	Prime ditto	4	2	4	4
Large pork	3	8	4	2	Veal	3	8	4	8

Lamb, 6*s*. 0*d*. to 7*s*. 0*d*.

PRODUCE MARKET, TUESDAY, April 29.

TEA.—There has been a heavy business to-day. Tayahams and broken leaf rather easier.

SUGAR.—There has been a flat business in this market, and easier terms. Refined is steady but not active.

COFFEE.—400 bags of Rio offered by auction were bought in at 56*s*. The market continues very firm, but no sales of importance reported, except 800 bags ordinary Rio, which has brought 54*s*. to 57*s*.

RICE.—About 500 bags sold; soft grain at 10*s*. to 10*s*. 3*d*.

SALTPETRE.—There has been an active business transacted, and prices are firmer.

PROVISIONS, Monday, April 23.—The arrivals last week from Ireland were 115 firkins butter, and 3,789 bales of bacon; and from foreign ports 13,380 casks butter, and 301 bales and 5,154 boxes of bacon. The arrivals of new Irish butter are still very limited, and have brought extreme prices; but with very favourable weather for vegetation lower rates are daily expected. Foreign met a good sale, and the supplies of Dutch increasing, prices declined 11*s*. to 11*s*. 6*d*. The bacon market ruled firm, and a further advance of 1*s*. per cwt was realised. Best Waterford made 68*s*. to 69*s*. on board; landed rates from 62*s*. to 70*s*.

POTATOES.—BOROUGH AND SPITALFIELDS, Monday, April 23.—Very moderate supplies of home-grown potatoes have been on sale at these markets since our last report. For all descriptions the trade has been firm in the extreme, and higher prices have been firm. Last week we imported 414 bags from Rotterdam. York Regents 140*s*. to 170*s*., York Flukes 180*s*. to 200*s*., York Rocks 140*s*. to 140*s*., York Seedlings 150*s*. to 180*s*., Scotch Regents 140*s*. to 170*s*., Scotch Rocks 130*s*. to 150*s*., Lincolnshire Regents 130*s*. to 160*s*. per ton.

WOOL, Monday, April 23.—Since our last report there has been only a limited demand for Down and half-bred qualities. Prices, however, have continued steady. Long-wools have changed hands somewhat freely, partly for home use and partly for export to France and Belgium, at extreme quotations. The quantity of wool on offer, however, is somewhat on the increase.

SEEDS, Monday, April 23.—The inquiry for seeds of all descriptions has been steady, but for limited quantities no change has taken place in values. In red seed the ordinary qualities move off readily, but fine have been less inquired for. White cloverseed command a slow sale, fine qualities being in request. Trefoil is more inquired for, and stocks are now very limited.

OIL, Monday, April 23.—Linseed oil is in slow request, at 37*s*. per cwt on the spot. Rape is a dull inquiry, and prices are without change. Palm is somewhat firmer, and fine Lagos is worth 42*s*. per cwt. All other oils are a dull inquiry. Turpentine is firm. American spirits are quoted at 70*s*., and French ditto at 68*s*. per cwt.

FLAX, HEMP, COIR, &c., Saturday, April 26.—The demand for flax has been to a limited extent, but no change has taken place in its value, compared with last week. Hemp continues dull, and clean St. Petersburg is selling at 34*l*. to 34*l*. 10*s*. per ton. Jute and coir goods command previous rates, but the demand for them is far from active.

COALS, Monday, April 23.—Heavy market, at the rates of last day. Stewart's 16*s*. 6*d*., Eden 15*s*. 6*d*., South Hartlepool 15*s*. 6*d*., Russell Hettens 16*s*., Hickburn Hartley's 15*s*., Pease West 14*s*., Tanfield 12*s*., Hetton Lyons 14*s*. 6*d*. Fresh arrivals 43, left from last day 30.—Total 73.

TALLOW, Monday, April 23.—The tallow trade is steady to-day. P.Y.C. is quoted at 4*s*. 6*d*. per cwt on the spot, and at 4*s*. for the last three months' delivery. Rough fat 2*s*. 5*d*. per 8*l*bs.

Advertisements.

PERSONS FURNISHING will find CUTTING'S IRONMONGERY ESTABLISHMENT, 271, Oxford-street, a most convenient house. A large and well-manufactured stock always on sale. Superior Table Cutlery warranted. Electro-Plate and Nickel Silver goods in great variety. Goods plain marked. Orders above 5*l*. delivered free by rail.

CRINOLINE.—LADIES will find THOMSON'S PATENT CROWN SKIRTS PERFECTION! and to prevent mistake or imposition, should see that they bear the Trade Mark (a Crown), and the name Thomson.

SAUCE.—LEA and PERRINS Beg to caution the Public against Spurious Imitations of their world-renowned WORCESTERSHIRE SAUCE.

Purchasers should ASK FOR LEA AND PERRINS' SAUCE, Pronounced by Connoisseurs to be "THE ONLY GOOD SAUCE."

* Sold Wholesale, and for Export, by the Proprietors, Worcester, Messrs. CROSSE and BLACKWELL, Messrs. BARCLAY and SONS, &c., &c., and by Grocers and Oilmen universally.

AGENTS WANTED.

PLUMBE'S GENUINE ARROWROOT. Price 1*s*. 6*d*. per Pound.

Eminent physicians (see testimonials) greatly prefer this to Corn Flour or other Farinaceous Foods as a Diet for Infants, Invalids, and for general purposes. Used in most of the Hospitals in town and country.

Sold Wholesale and Retail by A. S. Plumble, 3, Allie-place, Great Allie-street, E., London.

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12 Tea Spoons	0 16 0	1 2 0	1 5 0	1 7 0
6 Egg Spoons, gilt bowls ..	0 10 0	0 13 6	0 15 0	0 15 0
2 Sauce Ladles	0 6 0	0 8 0	0 9 0	0 9 6
1 Gravy Spoon	0 6 6	0 10 0	0 11 0	0 12 0
2 Salt Spoons, gilt bowls ..	0 3 4	0 4 6	0 5 0	0 5 0
1 Mustard Spoon, gilt bowl ..	0 1 8	0 2 3	0 2 6	0 2 6
1 Pair of Sugar Tongs	0 2 6	0 3 6	0 4 0	0 4 6
1 Pair of Fish Carvers	1 4 0	1 7 6	1 10 0	1 12 0
1 Butter Knife	0 2 6	0 5 6	0 6 0	0 7 0
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